॥ ऋक्तन्त्रम् ॥

॥ सामप्रातिशाख्यम् ॥

ऋक्तन्त्रविवृति–सामवेदसर्वानुक्रमणीभ्या-

मुपेतम् ।

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RKTANTRAM

A PRĀTIŚĀKHYA OF THE SĀMAVEDA

CRITICALLY EDITED

WITH

An Introduction, Appendices, exhaustive notes, a Commentary called Rktantravivrti and Sāmavedasarvānukramani

BY

Vidyābhāskara, Vedāntaratna, Vyākaranatirtha,

SURYA KANTA SHASTRI M A M O L

Professor, D A V College

LAHORE

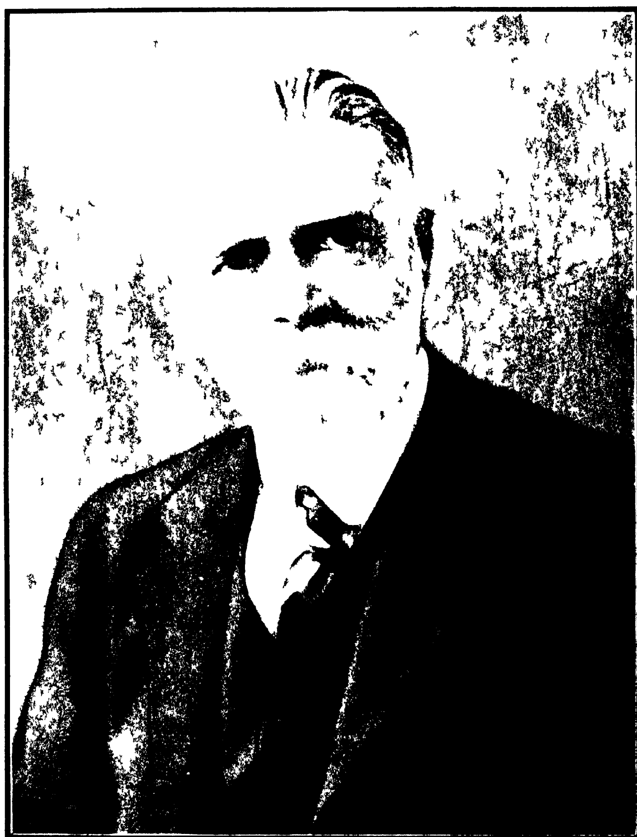
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Principal A C WOOLNER M A C I E F A S B
Vice Chancellor University of the Panjab

TO

Principal A C WOOLNER, M A., C I E., F A S B

A GREAT HUMANIST

WHO

through his unwearied services

AS

University Professor of Sanskrit, Principal, Oriental College, Registrar University of the Punjab (1903–20), Honorary Librarian University Library (1903–28), Dean of University Instruction and Vice-Chancellor

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in grateful acknowledgment of his devotion as a Student and Interpretor of India's Past and of his generous patronage of Indian Research

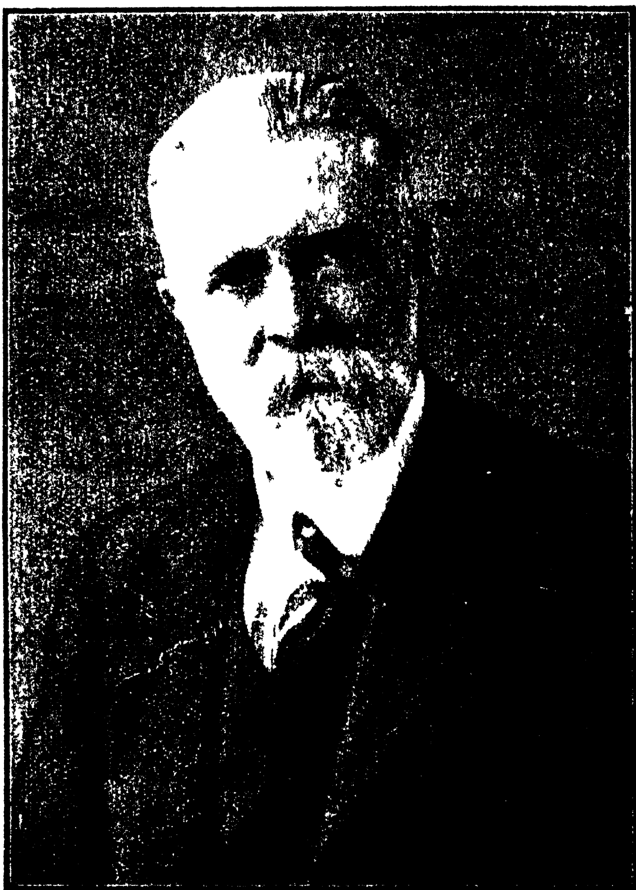
ON

the most solemn and memorable occasion

OF

The Silver Jubilee of
the University of the Punjab.

December 1938



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December 1933

PREFACE

I

When I originally conceived the idea of this work, my intention merely was to offer the Rktantra, along with the commentary in the Devanāgarī characters, to the Indian students and at first, I thought that the same might be adequately given within the compass of a very small volume and in a little time But when, after completing my History of Hindi Literature in 1930 I took up the work seriously, I found it otherwise The work has been till now utterly ignored and neglected by Sanskrit grammarians, and the way in which Dr Burnell treated it, left little attraction to a serious study of the same, the only apparent charm which it claimed was, that this was the only available work of Śākatāyana, one of the most ancient Indian grammarians, and this charm was rudely shattered by the erudite editor himself But a patient and sifting enquiry into the matter led me, ultimately, to think otherwise, and the rich store of facts, which this little treatise yielded to me, supplied me with material, rich enough to build a fine bridge of hypothesis, standing over which we could get a clear glimpse of the glorious region of the rising harvest of Indian grammar, a region till now left quite unlit by my learned predecessors Standing over this bridge, we are enabled to see the mighty figures of Audavrajī, Gārgya and Śākatāyana, casting their stately shadows forward on the rich canvass of Yāska and Pāṇini Nay more than that For

the first time in the history of Indian Grammar, we have been vigorously urged to read in the works of Yāska and Pāṇini the essence of what Gārgya and Śākaṭāyana had taught centuries before, centuries that were till now supposed quite beyond the range of history And thus it was that in attempting to settle one question I raised many more Wider and wider prospects opened out before me and thus step by step, I was lured on into the far spreading field of Indian Grammar that had been but little explored by my worthy predecessors The bridge of Rktantra has led us upto Audavraji whom the Vaṃśabrāhmaṇa mentions among the most illustrious ancients of Sāmavedic traditions and here we stand up sharp on the edge of a yawning chasm across which we are quite unable to find any way I know that hypothesis are very often only temporary bridges to connect isolated facts, and no wonder, if my light bridge should sooner or later be superseded by a more solid structure, but my work will still claim its utility and its interest as a repertory of facts

II

Truth has been my only guiding star and in the love of truth I have not hesitated to express my views about the origin of the Sāman which I am afraid may not be palatable to my Indian friends and co religionists It is indeed a melancholy and in some respects a thankless task to strike at the foundations of old religious beliefs beliefs in which as in a strong tower the hopes and aspirations of countless devotees through long ages have sought refuge from the stress and storm of life Yet sooner or later it is inevitable as Frazer has put it that the battery of comparative reseasch should breach these venerable walls mantled over with the ivy and mosses and wild flowers of a thousand tender and sacred associations At present the science is only dragging the guns into position they have hardly yet begun to speak The task of building up into fairer and more enduring forms the old structures of beliefs

so rudely shattered, is reserved for other hands, more beautiful than mine, perhaps for future and happier ages We cannot foresee, and we have no right even to guess the new forms, which our religious beliefs and dogmas will assume in future Yet this uncertainty must not induce the scientist, from any consideration of expediency or reverential regard for antiquity, to spare the ancient moulds of belief however beautiful and pious, from the fire of sifting criticism We must follow truth alone, irrespective of what comes of it or where it leads I have also discussed, in a new light, of course, the age long question of the priority of Purvārcika over the Uttarārcika The problem has, for a long time, exercised the minds of two of the most brilliant Orientalists of the day i e Oldenberg and Caland Here I have accepted, though only partially, the verdict of H Oldenberg on my own independent ground and have, in parts, rejected both, and that too, on my own account

These and many other things have been touched and discussed in the Introduction, and many more, particularly those, connected with the Prātiśākhya literature proper, will be found in the notes

III

A word now about the manuscript material The manuscript material, on which is founded this edition of Rktantra, is as follows —

A This MS belongs to the Central Library of Baroda No 12912 (a) p 24 of the Catalogue of MSS in the Central Library, Baroda, Vol I Leaves 4 granthas 70 Samvat 1682 size 9 1/2 × 4 1/2, material light coloured paper number of leaves in the full MS 19, number of lines per page 10, character Devanagari

Contents It gives the text of the Rktantra and Sāma tantra It is distinctly and correctly written

B Its number is 12917, leaves 19, granthas 500, Catalogue of the MSS in the Central Library, Baroda p 24 Its size is 9×4 1/2, material paper, number of lines per page 10, characters Devanāgarī It is a copy of the text together with the commentary, each separate rule being followed by its own comment It is distinct and virtually correct The appearance of the paper and orthography point out that the MS is, in no case, later than the 15th A D It may be earlier The MS has been of great help to me

C This MS belongs to the Adyar Library Its No is 33 E 12 gra 8 A Catalogue of the Sanskrit MSS in the Adyar Library, Part I, p 48 It is written in grantha characters, the total number of lines in the MS is 200 It was transcribed into the Devanāgarī script for me by Mr E Krishna Variar It gives the text alone and is fairly correct

As regards the text of the Rktantra all the MSS virtually agree As for the first Prapāthaka and the commentary, the MS B seems decidedly better than the one used by Burnell

With regard to the punctuation and euphonic combinations in the commentary, I have taken liberties for the sake of inserting references to the examples Burnell and B are in no slight degree discordant with each other, inconsistent with themselves and at places quite careless of the requirements of the sense In fact, they offer no sure standard to follow' For the occurrence of virāmas, as printed, I am alone responsible But at places—and these are many—where Bur and B are agreed in matters of punctuation and reading, I have followed them in the text but have proposed my emendations in the notes, which alone can make the text sensible, and in that alone lies the real test of the ability of the editor

In the same method are treated minor orthographical peculiarities, such as writing a sibilant instead of visarjanīya before an initial sibilant and so on I have not, however,

thought it advisable to interfere with the practice of writing anusvāra, instead of a nasal before initial dentals, because the practice is a peculiar feature of the Sāmavedic literature Cp note on 178 Similarly in citing examples on sutras 269-271 I have closely followed the manuscript authority, and have given only one letter, where the sutras require doubling, thereby showing that the phenomenon of doubling, which once formed so prominent a feature of the Vedic euphony, fell into abeyance at some time, and to this time belong invariably all our Sāmavedic MSS Cp note on 271 and Macdonell, Vedic Gr p 21

In making references to the SV I have used only two numbers, the first designates the Ārcika and the second denotes the consecutive number of the stanzas as was done by Burnell, and was lately adopted by M Bloomfield in his Concordance The divisions adopted by Benfey,—and those are the real and logical divisions of the SV —would have covered too much space and this would have spoiled the beauty of the printing For the same reason I have dispensed with the use of Indian virāmas in favour of the English full stop after brackets, when they occur in between two examples

A MS of Rktantra vivṛti (No 26 G 34 gra 23 Catalogue No of p 48) was secured from the Adyar Library which was transcribed for me into the Devanāgari script by Mr Variar, and the same has been printed here for the first time Burnell also had a copy of it, which he later on made over to the British Museum It would have taken long time to get the same from London and moreover, I knew from its specimen printed by Burnell in the Introduction of his Ārṣeya brāhmana, that it would offer me little help in constructing the correct text I therefore forewent the idea of delaying the work on that account

A codex containing numerous works on Sāmveda, some of them being of intrinsic worth was secured from the same

library And I got from it Laghu rktantra sangraha (33 D 12 gra 20 Catalogue p 48) Sāmaveda sapta laksana (33 D 12 gra 20 Catalogue p 54) and Sāmavedasarvānukramani by Tālavrntanivāsin (33 D 12 gra 20 Catalogue p 54) transcribed into Devanāgari for my personal use The first two works have a direct bearing on the Rktantra and will therefore be printed with copious comparative notes and references in a separate volume Important extracts have been given from the third, which seems, to all intents and purposes, a modern work

In my notes on Rktantra I have instituted a careful and exhaustive comparison with other Prātisākhyas and Pānini, have discussed in detail the peculiarities of the Sāmavedic grammar and have made for that the fullest use of all the eminent Indian and Western writers on the subject In making references to the examples, catalogued in Laghurktantra and Sāmasaptalaksana I have followed the most tedious method i e SV = RV = KT RPr = VPr = TPr = and CA for each example, and have thus succeeded in presenting more or less, a complete picture of the whole Vedic euphony In fact, my aim has been throughout to follow meticulously the comparative method of studies, in which I have been very liberal, perhaps more liberal than may seem worthwhile even to German scholars But I preferred to err in this direction than the contrary

And it will not be any exaggeration if I say that, having this booklet of Prātisākhya literature in his hand, the student of Vedic euphony will not feel the necessity of studying any other Prātisākhya or a kindred work

IV

I shall have occasion to speak in the Introduction of the extreme brevity and curtness of the text and the commentary Thus, though only imperfectly aided by the commentator, I have yet enjoyed one compensating advantage

over those who have hitherto undertaken the publication of works of this class, in that I have been able to avail myself of the results of their labours Had it not been for their efficient help, more particularly that of Whitney, Benfey, Burnell, Wackernagel and Macdonell, much in the present treatise, of which the explanation has now been satisfactorily made out, might have remained obscure, and I desire to make a general acknowledgment of my indebtedness to them and a host of other brilliant orientalists of Europe and America, whose authority I have cited very often, and with a very great regard indeed Much as I owe to these big luminaries in their individual capacity, I owe infinitely more to the collective Western Scholarship, my debt to which it is simply impossible for me to acknowledge here adequately My interest in this kind of comparative Vedic study was first excited by the works of Pischel, Geldner, Oldenberg, Caland, Macdonell and Keith, who opened up a mental vista undreamed of by me before But it is a long step from a lively interest in a subject to a systematic study of it and that I took this step is entirely due to my beloved acarya Principal A C Woolner, M A, C I E The debt which I owe to the vast stores of his knowledge, the abundance and fertility of his ideas, the unfailing sureness and clearness of his judgment and above all, his unwearied kindness, can never be over estimated Never did I feel happier in my life and I mean it to be taken literally, than while sitting at his feet and listening to his brilliant exposition of the Veda and the comparative Indo European Philology Woolner ! what a glorious word ! It stands, to me, for an immense volume of hard work, a mass of original research touched by the spark of genius, and expressed with the fire of the true teacher Nay more It stands for two things that are infinitely better than charm and popularity, fairer than even wisdom uprightness and honour And if I inspite of etting the privilege of working under such a ripe scholar, have een able, hitherto, only to touch, as I am quite aware only the

fringe of a great subject, to finger only a few of the countless threads, that compose the mighty web of Oriental Studies, it is not because of the teacher's negligence, but merely because neither my time nor my knowledge, little as it is, has hitherto allowed me to do more I am also indebted, in my literary pursuit, to Dr Lakshman Sarup M A, D Phil, Professor of Sanskrit Literature, whose name conjures up many pleasant hours spent in his company, many memories both blissful as well as sad, and many benefits I am obliged, for readily procuring MSS, to my colleague and friend Pt Bhagavaddatta B A, Superintendent, Research Department, D A V College, Pandit Hans Raj, Librarian, Lal Chand Library Lahore and Lala Labhu Ram, Librarian, Punjab University Library I must also record my thanks to Messrs Mehar Chand Lachhman Das, Lahore, who at my request started, in these days of terrible depression, the Series of Oriental Publications and thus, have laid the oriental learning under a deep debt of gratitude

But the one person whose name I cannot pass over in silence, and to whom my debt with regard to this volume is particularly heavy, is my wife Śrimati Sukhada Devi, for to her has fallen the task—necessarily laborious and exacting—of preparing indices to the RT Nothing has, indeed, encouraged me more in this arduous and fascinating pursuit of research, than the loving and meticulous care, with which she, my comrade of many hard years, has always helped me in my literary pursuits

D A V College, Lahore
Śrāvani, the day of Raksābandhana
5 8 1933

SŪRYA KĀNTA

CONTENTS

LIST OF ABBREVIATIONS

AB Aitareyabrāhmana Ed by Haug, Bombay 1863, Satyavrata Sāmaśramin, Calcutta 1895

Altind Gr Altindische Grammatik By J Wackernagel (Compare with it Bartholomae, ZDMG L 674 735) Gottingen, 1896

Anc Skt Lit A History of Ancient Sanskrit Literature By M Muller London, 1860

APr Atharva Prātiśākhya Ed by Vidyārthi Lahore, 1923

Arbr or Arseyabr Ārseyabrāhmana Ed by A C Burnell Manglore, 1876

AV Atharvaveda Ed by R Roth and W D Whitney Berlin, 1856

Bergaingn Bergaign et v Henry Manual pour etudier le Sanscrit Vedique Paris 1891

BKSGW Beitrage der Konige Sachs Geselschaft der Wissenschaften

BLWGI Beitrage zur Literature wissenschaft und Geistes Geschichte Indiens Bonn, 1926

BrU Brhadāranyakopanisat Poona, 1902

Bur Burnell's Rktantra Manglore, 1879

CA Caturadhyāyikā Ed by W D Whitney (JAOS) New Haven (New york), 1862

ChU Chāndogyopanisat Poona, 1890

Comp Gr Comparative Grammar By Bopp London, 1885

Critical Studies Critical Studies in the Phonetic Observations of Indian Grammarians By Siddheshvar Verma London, 1929

Dbr Daivatabrāhmana or Devatādhyāyabrāhmana Ed by Jivanand Calcutta, 1881

Dr or Drāh Drāhyāyanaśrautasutra Ed by J N Reuter (Incomplete) London, 1904

Ele of South Ind Pal Elements of South Indian Paleography By A C Burnell London, 1878

Einl Einleitung zum Sāmaveda Benfey Leipzig, 1848

Epigr Ind Epigraphica Indica

Gesch der Ind Lit Geschichte der Indischen Literature By M Winternitz Leipzig, 1909

GGA Gottingische Geleherte Anzeigen

GGKP Gobhiliyagrhyakarmaprakāśikā Benares 1905

Grundriss d Indoarischen Phil Grundriss der Indoarischen Philologie und Altertumskunde Ed by George Buhler, 1896 ff, F Kielhorn (since 1899) and now by H Lüders and J Wackernagel Strassburg

Hist of Skt Lit A History of Sanskrit Literature By A A Macdonell London, 1917

Ind Ant Indian Antiquary Bombay, 1872 ff

Indiens Lit und Cult Indiens Literatur und Cultur in historischer Entwicklung By von Schroeder Leipzig 1913

Ind Phil Indian Philosophy By S Radha Krishan London, 1923

Ind Stud Indische Studien Ed by A Weber Leipzig 1850 ff

Int to RPr Introduction to the RkPrātiśākhya By Mangala Deva Oxford, 1922

JAOS Journal of American Oriental Society New Haven (New York) 1850 ff

JB or Jaimbr Das Jaiminiyabrāhmana in Auswahl By W Caland Amsterdom, 1919

Jainp Beitrage zur Grammatik des Jaina Prakrit By Muller 1876

JGOS Journal of German Oriental Soceity

JNMV Jaiminīyanyāyamālāvistara Ed by Theodor Gold

stucker London, 1878, M M Śivadatta Poona, 1892

JRAS Journal of Royal Asiatic Society London 1834 ff

JS Jaiminiya Samhita Ed by W Caland (Indische Forschungen, ed by A Hillebrandt) Breslau, 1907

Kāthakopa Kāthakopanisat Calcutta edition

KS Kāthakasamhitā Ed by von Schroeder Leipzig, 1900

KGS Kāthakagrhyasutra Ed by W Caland Lahore, 1925

KZ Kuhn's Zeitschrift

Lanman C R A Statistical account of Noun inflection in the Veda (JAOS 1840) 325 601

Lāty Lātyāyanaśrautasutra Ed by Ananda Chandra Calcutta, 1872

LŚ Lomasi Śiksā in Siksāsangraha

LŚŚ or ŚŚ Laghusabdendusekhara Benaras, 1911

Mbh Vyākaranamahabhāsya Ed by F Kielhorn Bombay, 1892, M M Śivadatta Bombay, 1917

Modern Eng Gr A Modern English Grammar By Otto Jesperson Heidelberg 1922

MS Maitrāyani Samhitā Ed by von Schroeder Leipzig, 1888

N Nānābhai on Puspasutra

NarS or NS Naradi Siksa in Siksāsangraha and Burnell's RT

Nir Nirukta Ed by R Roth Gottingen 1852, L Sarup Lahore, 1927, The Nirukta, its place in Old Indian Literature, its etymologies By Mannes Skold Lund, 1926

Out of Eng Phon An Outline of English Phonetics By Daniel Jones Cambridge, 1932

P Pānini, Pānini's Grammatik By Otto Bohtlink 1887

Phil der Upa Paul Deussen English Translation Edinburgh, 1908

Pp Padapātha

PW Petersburger (Sanskrit) Worterbuch By Otto Bohtlingk and R Roth 1852-1875

PSikṣā Pāṇinīyaśikṣā with a gloss Ed by Becana Rāma Benares, 1887

PpS Puṣpasutra Ed by R Simon München, 1908

PVB Pañcaviṃśabrāhmaṇa with Sāyana Ed by Anand Chandra Calcutta, 1870-74, Translation by W Caland Calcutta, 1932

PārŚ Pārāśari Śikṣā in Śikṣāsangraha

Rel and Phil of the Veda and Upa Religion and Philosophy of the Veda and Upaniṣads By A B Keith (HOS 31-32) 1925

Rel of the Veda Religion of the Veda By M Bloomfield New York, 1908

RPr RkPrātiśākhya Ed by M D Shastri Allahabad, 1931

RT Rktantra

RV Rgveda Ed by M Muller London, 1873

RVPp Rgvedapadapātha Ed by M Muller, 1873

ŚA Śabdānuśāsana of the Jaina Śākaṭāyana Ed by Gustav Oppert Madrass 1893, Bombay, 1907

ŚB Śatapathabrāhmaṇa Ed by A Weber Leipzig, 1924

Śabdak Śabdakaustubha Chowkhamba Skt Series, 1929

ŚR Śabdaratna Ed by Rāma Shāstri Benares 1888

ŚŚS Śāṅkhāyanaśrautasūtra With the Commentary of Varadattasuta Ānartīya Ed by A Hillebrandt Calcutta 1888

ŚS Śikṣāsangraha Benares Skt Series, 1873

Sāy Sāyaṇa

SBE Sacred Books of the East Ed by M Muller Oxford, 1879 ff

Shpbr Saṃhitopaniṣadbrāhmaṇa Ed by A C Burnell Manglore, 1877

SK Siddhāntakaumudi Ed by M M Sivadatta Bombay, 1909

SRV Sāyaṇa on Rgveda Ed by M Mullar, 1890

SV Sāmaveda Ed by Theodor Benfey Leipzig, 1848

SVPp Sāmaveda Padapātha Ed by Satyavrata Sāma śramin, Calcutta

Systems of Skt Gr Systems of Sanskrit Grammar By Belvalkar Poona, 1918

TA Taittiriyāranyaka Ed by R L Mitra Calcutta, 1872

TB Taittiriyabrāhmana Ed by Shama Sastri Mysore, 1921

TPr Taittiriya Prātiśākhya Ed by W D Whitney (JAOS) New Haven 1871, with Tribhāsyaratna by Shama Sastri, Mysore, 1906

TS Taittiriyasamhitā Ed by Mahadeva Sastri, Mysore, 1894

Vākyap Vākyapadiya Ed by Rāma Krsna Shastri Benares, 1884

VBr Vamśabrāhmana Ed by Satyavrata Sāmaśramin Calcutta, 1892

Ved Stud Vedische Studien By Pischel and Karl F Geldner Stuttgarter, 1889

Ved Myth Vedische Mythologie By A Hillebrandt Breslau, 1891, 1927

Vedic Chant Vedic Chant Studied in its Textual and Melodic Form By J M von der Hoogt, 1932

Veda of Black Yajus Veda of Black Yajus School Trans lated By A B Keith, (HOS 18 and 19) New Haven, 1914

Vedic Gr Vedic Grammar By A A Macdonell Strassburg, 1910

VPr Vājasaneyi Prātiśākhya Benares Skt Series 1888, Calcutta, 1893

VS Vājasaneyi Samhitā Ed A Weber Berlin, 1852, by Lakshman Shastri Bombay, 1912

W Worterbuch zum Rgveda By Hermann Grassmann Leipzig, 1873

Whitney W D A Sanskrit Grammar Leipzig, 1879

WZKM Wiener Zeitschrift fur die Kunde des Morgenlandes (Ed by Buhler) Wien, 1887 ff

YV Yajurveda, with the Commentaries of Uvata and Mahidhara Chowkhamba Benares, 1912

YVŚ Yājñavalkya Śiksā in Śiksāsangraha

ZDMG Zeitschrift der Deutschen Morgenlandischen Gesellschaft Leipzig 1847 ff

CORRIGENDA

The reader is requested to consult notes, while reading the text, corrections and emendations proposed therein are not repeated here

TEXT

P	L	Read	For
14	9	उच्चानुच्चसंधि०	उच्चानामुच्चसंधि०
18	14	त्रिरक्रान्तग्रहणात् ।	त्रिरक्रान्तग्रहणात् ?
20	2	अणात्यधिकार	त्यधिकार
24	13	176	177
25	5	23	123
95	20	महाँदीनि	महादानि
26	8	228	128
28	1	124	142
28	ɔ	1 6	16
31	5	पुरस्कृतो	पुरुस्कृतो
34	8	आपद्यते	आपद्मते
34	16	लुबुदेषसस्य	बुदेषसस्य
36	1ɔ	31	2ɔ
38	13	पश्यञ्	पश्यन्
ɔ1	13	त्यमूषु	तमूषु

NOTES

P	Col	L		
1	2	21	Konda °	Kanda°
3	2	17	explicit	explicite
6	1	6, 31	chords	cards
6	2	9	consonants	consonents
11	2	34	phenomenon	phenomena
19	2	16	explicitly	explicitely
2ɔ	1	2	phenomenon	phenomena
37	2	31	sahah | jah SVPp explanation wrong It is not saha | ojāh but sahas | jah |	

INTRODUCTION

I

Ṛktantra belongs to the Sāmaveda

The text commonly called Ṛktantravyākaraṇa, belongs to the SV and not to the RV. This is shown by the following:—

(a) It frequently alludes to sāman, stobha and the like. Cp:—

Terms	Sutras	Terms	Sutras
sāmavada and nigada	11	stobha	150
sāman	9	hin	90 266
rājana (sāman)	125	gati	29 111
utkit	10	gāna (grāmegeyagāna)	113

(b) The technical terms used in it belong to the Sāmavedic literature. This will be shown in details later on.

(c) Nagara and Audavraji, the two ancient ācāryas of the SV alone are cited.

(d) Rc 1 337 is quoted on 89. This is not found in the RV, but only in the SV. The above facts show that Ṛktantra belongs to the SV and not to the RV. It is needless to refer to the commentary in support of this view.

Ṛktantra is a Prātiśākhya of the SV

A Prātiśākhya was defined by Goldstucker[2] as a gra

1 tantramiva tantram | durgrahyeni prasaritastantavastantramity ucyante | yatha tadanekasya tiraścinasya tantoranugrahakam tathedamaphya nekasya laksyasyetyarthah Nyasa on Kasika Vol I p ?

2 Goldstucker Academy July 9 1870 p 70 quoted by Burnell RT p vii Caland PVB Int p vii

mmatical treatise which shows how the padas must change in order to become the real hymnical text, and again, how by means of the krama, the padas become the true representatives of the Samhitā' The SV has no krama text,[1] but in other respects, our treatise agrees with this definition and we may safely call it a Prātiśākhya

But because a Prātiśākhya as its name implies, must be concerned with a particular Śākhā of a Veda our treatise must belong to a particular Śākhā of the SV and not to all of them Burnell has given the following Śākhās[2] of the SV –

(1) Kauthuma
(2) Jaiminiya
(3) Rāṇāyaniya
(4) Gautami
(5) Naigeya

To which of these Śākhās does the RT belong?

(*1*) *It does not* primarily *belong to the Jaiminiyaśākhā*

(a) The prominent feature[3] of the JS is the conversion of d into l This is not stated in it

(b) Rule 58 prescribes circumflex for 'ūrdhe smān (SV I 239) The JS reads 'ūrdhe asmān hence the rule is not applicable to it

(c) Rule 114 prescribes rangatva for ā in cases like 'svarvāṅ The phenomenon is not found in the JS Cp Benfey 'svarvāṅ asurebhyah I 254 = JS 'svarvam asurebhyah

1 ṛgvedastu ghanāntah syād yajurvedo jaṭāntakah
samavedah padāntah syāt samhitāntastvatharvaṇah
Yohipraptilaksana a MS work in the Madras Library No 918

2 Muller Anc Skt Lit Caranas pp 366 378 Bur RT p xxvi I Simon, Vedische Schulen pp 27–31 Prapañcahrdayam p 19 Sāmaśramin Trayīparicaya p 40

3 Caland JS p 33 For a discussion on d – l cp Turner Middle Indian-d and dd in BI WGT 4 35

'mıdhvā̃ asmabhyam' II 982 = 'mīdhvamasmabhyam,' 'agne devā̃ ıhāvaha' II 142 = 'agne devam ıhāvaha '

(d) Rule 112 ımplies 'vasu̐ rıha,' 'rudrā̃ ādıtyā̃ uta' and so on JS on the contrary reads 'vasumrıha,' 'rudram ādıtyam uta' and so on [1]

(2) *Our treatise does not* primarily *belong to the Śākhā of Sātyamugri and Rānāyana* –

Patañjalı states that the followers of Sātyamugrı and Rānāyana read a half *e* and *o* in instances like 'sujāte eśvasu nrte,' 'adhvaryo odrıbhıh sutam' According to Bhattojı[2], the fact was expressly noted in the Prātısākhya of this Śākhā This is not referred to in our treatise

(3) *RT does not* primarily *belong to the Gautamiśākhā*

The Gautamısıkṣā[3], a treatise on the doubling of (SV) consonants, makes in the end the following statement –

"atha saptākṣaramekamudāhrtam prātısākhye | tra hı tra hı yamıkṣva (1 301) ıtı nanıd asasasasvāh | gautamenoktam | na ca saptākṣarāt parah samyogo bhavatı | "

This is significant, as it shows that there existed a Prātısākhya, presumably of the Gautamas, which recorded this phenomenon Our treatise does not even hint at it

(4) *RT does not* primarily *belong to the Naigeya Śākhā*

On sutra 94, the commentator cites 'endra sānasım' (1 129) as an example of the guna sandhı The Samhıtā of the Naigeyas has undra sānasım [4]

(5) *The treatise* primarily *belong to the Kauthumaśākhā* [5]

1 For other peculiarities cp Caland JS pp 32 35

2 Cp note on S2

3 Burnell RT p xxxvi

4 Benfey SV Intl p xxxii

5 In later times the followers of this Sākha spread in the Gujrat Cp R L Mitra, Chand Upanisat translation Introduction p 4, Siegling Die Rezensionen des Caranavyuha p 27 The Kauthumas and Rānāyanīyas use seven notes in music while the Jaiminiyas use six and others only five Cp the verses at the beginning of PpS IX 22 and R Simon, PpS p 495

The references to the ṛc, in the sutras are without any exception, found in the Kauthuma SV. The commentator has closely followed the same text. Moreover, we meet with explicit statements to this effect. To quote only one –

'kauthumānām kevala granthā adhyetavyā iti cedatrāha kaścit –

'dvipañcāśadime granthāḥ śākhāyāḥ kauthumeḥ[1] |
proktāḥ sāmodadhau yasmācchrūyate smṛte suniścitāḥ ||
tasmādvai sāmaśākhāyām granthabhedo nigadyate |
śrautasmārtoditaṃ yasmānna muhyeta katham cana ||
veyāraṇyakamūho tra rahasyam gānamucyate |
chandasyāraṇyake caivam mantrāḥ sottarakāḥ smṛtāḥ ||
chandasyāditravam stobhāḥ sapadam syāccatuṣṭayam |
tāṇḍyaḥ ṣaḍviṃśakam sāmavidhānārṣeyake tathā ||
devatādhyāyavaṃśākhyāḥ saṃhitopaniṣattathā |
aṣṭamopaniṣaccaiva brāhmaṇāni samudāhṛtāḥ ||
nāradī lomaśī śikṣā gautamī ceti vai tridhā |
kalpasūtram tathā kṣudram lāṭyāyanameva ca ||
upagranthāḥ pañcavidho nidānam tāṇḍyalakṣaṇam |
anupatsthānānustotram kalpānupadameva ca ||
etaddaśavidham sūtram sāmageṣu ca viśrutam |
ṛktantram sāmatantram ca saṃjñālakṣaṇameva[2] ca ||

1 Caland has treated these treatises in detail in his Einleitung to the JS pp 1-14, PVB pp I-viii

2 According to Burnell (Catalogue of a collection of Sanskrit Mss London 1870 p 41) the last two Prapāṭhakas of Ṛktantra are called Sanjñāprakaraṇa. Caland holds (PVB Intr p viii) that this is probably the same as the Sanjñālakṣaṇa mentioned in the Caraṇavyūha. But the last two chapters of the RT have nothing peculiar to claim this appellation and a separate reference in the Caraṇavyūha. We have on the other hand a Sanjñākaraṇabhāṣya, a Ms work in the Library of Asiatic Society of Bengal (A Descriptive Catalogue of Skt Mss in the Government Collection The Asiatic Society of Bengal Vol II p 1052) which is a commentary on Sañjñākaraṇa, a treatise in sutra form on the stobhas

dhātulaksanakam[1] ca syāditi vyākaranāni ca |
anukramanikā ceti naigeyam ca tatah param ||
phullam gobhilagrhyam ca mantralaksanakam tathā |
gāyatryādividhānam ca tatah stobhānusamharah ||
chandogapariśistam tu grhyasangrahah[2] eva ca |
śrāddhakalpe tato vedyāsidhanam gobhilivakam ||
snānavidhirupākarma srāvanena paro vidhih |
dvipañcāśadime granthā vrsotsargāntagāh smrtāh ||
iti kauthumaśākhīyām granthasamkhyā yathākramat |
etānadhītya nikhilam vedoktam jñātumarhati ||

GGKP pp 28–29

This makes the position quite clear But assuming that the RT belongs to the Kauthumaśākhā, how to explain those statements of it that apparently apply to the texts of other Śākhās and references to the authorities, that have their own Śākhās The explanation will be found in the following –

The precise scope of a Prātiśākhya

The original and perhaps more significant term for the Prātiśākhya was the pārṣada which implied that the treatise in question belonged to a social group (pariṣad) in which, among other things, the general principles of phonetics were adopted to Vedic texts by oral instruction[3] According to

a particular words put in in chanting the various sāmans And this is exactly what the Caraṇavyūha seems to have in view and what the context here requires A similar treatise is Alṣaratantra edited by Satyavrata Sāmaśramin but not mentioned by Caland in IS and PVB

1 Not yet identified

2 Printed text has grhyasangraha but cp Ms Bodl W 504 grhyasangraham nāma pariśistam gobhilaputrakrtam I have adopted this only partially

3 S Varma Critical Studies p 1 parisad and samsad gathering for open discussion opposed to upanisad which implied secret instruction Oldenberg is inclined to believe that the real sense of the term upanisad is worship or reverence and that the word expresses the same meaning as upāsana ZDMG 1 497 ff L IV 70 ff Die Lehre der Upanisaden p 37 For the view of Deussen cp Phil of Up p 16 ff

Yāska[1] each Carana of a Veda had its own pārsada, and the term Prātiśākhya, which obtained later on to designate these treatises, has been etymologically explained by Mādhava[2] as "pratiśākham bhavam prātiśākhyam" and this leaves absolutely no doubt that there existed, at some time, as many Prātiśākhyas as there were schools of the Vedas[3]

But contrary to this, the author of Vaidikābharana[4] states, in no less explicit terms, (i) that the word Prātiśākhya

1 padaprakrtini sarvacaranānam parsadāni | Nir 1 17 For the difference between Carana and Śākha cp Muller, Anc Skt Lit pp 125-129, 377, 378 Cp also his admirable discussion on Carana pp 364-378

2 Jñanendra Sarasvati on SK Panini IV 3 59

3 (a) Six Pratisakhyas are available —

(1) TPr belonging to the Aukheyas

(2) VPr belonging to the Vajasaneyins

(3) RPr belonging to the Śakalas

(4) RT belonging to the Kauthumas

(5) CA belonging to the Śaunakiśakha of the AV

(6) APr newly discovered text with a copious commentary in the press

(b) References are found to three more —

(1) Satyamugri Pratisakhya Cp above

(2) Gautama Pratiśakhya ,,

(3) Carayaniya Pratisakhya Devapala on KGS (1 5 1) refers to it He says "tatha ca carayaniyasutram puruknte chvachravoh iti puruśabdah krtaśabdaś ca lupyate yathasankhyam che chre paratah" | See Caland, KGS For krcchra=krpsra cp Macdonell, Vedic Gr p 31 I owe this information to my friend Pt Bhagavaddatta of the D A V College, Lahore

(c) There may have existed a distinct Pratiśakhya for the Baskala Śakha of the RV Referring to 'nama ite śrantasya sakhyava devah' the commentator on ŚŚS (xii 13 5) states —

'apadruto nama sandhir baskalanam prasiddhah | tasyodaharanam" | This sandhi has not been noticed by the RPr which is, otherwise, most comprehensive and complete Does it not hint at a RPr other than the present one?

4 On TPr IV 11 'dvitri akhavisayatve'pi tadasadharanatayopapatteh | tatha bahvrcam śakalabaskalatmakaśakhadvayavisayam prātiśākhyam prasiddham | '

refers to a group of Śākhās, (b) that the RPr pertains both to Śākala and the Bāṣkala Śākhās (c) and that the examples quoted by the TPr, but not found in the extant text of the TS must be traced in the extinct Śākhās of the Veda This is tacitly confirmed by Uvaṭa[1] and the commentators of other Prātiśākhyas How to explain this conflict ?

The conflict explained

The "winged songs" of the Vedas, which had been composed at widely separated periods of time and space, were united at some time in collections and ascribed to famous ṛṣis of prehistoric times preferably to the earliest ancestors of those families, in which the songs in question were handed down[2] And, as may be expected in a time, when there existed no central authority[3], and people either did not know how to write, or if they did, as I think very likely[4], they did not, perhaps

1 Cp 'mṛgyamudāharaṇam RPr vii 33, 'upagatyeti saṃhitāyām na dṛśyate | vṛttavidāmudāharaṇam na dṛṣṭam Uvaṭa on RPr vii 33 Cp also vii 54

2 Winternitz Gesch der Ind Litt Vol I (Eng trans) p 57

3 Even AB VIII 14 23 shows how little real empire existed Cp also K. N. Law Ancient Indian Polity pp 13 ff

4 Bloomfield The Rel of the Veda p 21 According to Buhler whose theory has been generally accepted the brahmi alphabet was of Semitic origin, and derived ultimately from a Phoenician script Cf Cambridge History of India p 62 Buhler Indische Paleographie (Grundriss d Indo arische Phil) Rhys Davids preferred a pre-Semitic Euphratan origin via Dravidian traders For the theory of Egyptian origin cp Lehnmann Haupt, ZDMG Lxxiii pp 51—79 In Mohenjodaro and the Indian Civilisation Vol II Ch XXII (pp 423 432) Prof Langdon makes out a strong case for deriving the early Brahmi alphabet of India from the script recently discovered in Indus But according to Sir John Marshall (Vol I p 52) it is no more than a surmise prompted mainly by resemblances between the two Prima facie there is a strong presumption in favour of the Brahmi alphabet having been evolved like other alphabets from a pictographic script especially as it is now established that such a script had actually been in use on Indian soil I am however inclined to follow Prof Langdon

for secrecy's sake[1], commit them to writing, the variations in the arrangement of contents and text, were inevitable And since these collections, that presuppose a tolerably elaborate scheme of priestly practices in connection with the hymns addressed to the gods[2], were meant mainly for utilitarian purposes, the priest must have shaped and reshaped them according to the requirements of the sacrifice, which naturally varied with different sets of the priests Again, the hymns were, in no way, entirely immune from the phonetic law of change A certain number of local varieties in accent and pronunciation, and in the recital of the hymns crept in and became sanctioned by the tradition of different families or schools These could not be given up, nor was there any means of determining which was the ancient and most correct way of reciting the sacred songs of the Veda Thus there arose Śākhās and upaśākhās

We have just noted that sacrifice was the dominant note of the Vedic life[3], and just as a priest regarded the ritual of

1 Winternitz, Gesch der Ind Litt Vol I p 32 Read Chapter on "Die Schrift und die uberlieferung der Indischen litteratur 28-37

2 Bloomfield, Rel of the Veda p 31

3 (a) Hillebrandt showed (ZDMG XI 708) that in a stage earlier than that recorded, the Rgveda was a definitely practical collection of hymns, arranged according to their connection with the sacrificial ritual Against this cp Oldenberg GGA 1907 pp 211 ff Keith JRAS 1908 pp 224-9 The Rel and Phil of the Veda Vol I p 1 cp also Geldner, Ved Stud Vol I, 'Die Metaphorische Bedeutung von arjuna p 144 et seq Bloomfield, Rel of the Veda Chapter 'The Hieratic Religion The Rgveda is in general a hymn book for use at the three fire ceremonies They are a hieratic literature in a very extreme sense Not only do they reflect the class interests and the class view point of their priestly authors, but they devote themselves exclusively to this ultra hieratic phase of religion, the religion centring about the three-fire cult Not only are secular matters not primarily considered at all but even those more popular religious performances are ignored, which did not require this elaborate ritual, and which formed the staple religion of the great mass of the Aryan people Nearly all of the few

his school as full of magic and mystic power, so also he held the text of his school particularly mystic and all important[1] And the time the text of a Śākhā was once fixed, numerous devices for its purity and preservation were invented, the chief among them being Prātiśākhyas, which like their basis, the Samhitā, must have been distinct for all the Śākhās

But with the close of the Brāhmana period, sacrifice receded into the background, and speculations of higher sort–philosophic, cosmic, psycho-physical, and theosophic–grew up, giving impetus to the tendency for generalisation[2] The priest now began to look for the unity under the veil of the diversity of his gods, of sacrifice, that was no more than a gift to

Rgvedic hymns of which this is not true, are later additions to the collection, as it stands, though this does not necessarily imply that the hymns themselves are late Cp Franklin Edgerton, in Religions of the Past and Present, p 122 note Cp also Muller Anc Skt Lit "Earliest indications of the ceremonial" pp 485-492 For a more moderate and logical view cp Keith The Rel and Phil of the Veda Vol I Popular and Hieratic Religion pp 55 57

1 svaśākhāśrayamutsrjya paraśākhāśrayam tu yah |
kartumicchati durmedha mogham tat tasya ceṣṭitam ||
Karmapradipa I 3

2 Purnell, RI Intr p xxiv, Bloomfield Rel of the Veda p 25
For the idea of unity in the RV cp X 129 the most often translated hymn of the RV See Whitney, JAOS XI p X Sb X 5 3 1 Jb III 35, 359 The hymn evokes admiration, not so much for the achievement, but for the thinkers who endeavoured to realize the ultimate principle of life and failed to satisfy himself Deussen (Gesch der Phil I 1 124, 125) inclines to think that the sages were able to discriminate between the ultimate principle of life and the phenomenal world See also Radhakrishnan, Ind Phil P 101 where he compares Aristotle's deity, the unmoved mover For details cp my article on Karmavijnana in the Oriental College Magazine 1928 See also Keith, Rel and Phil of the Veda Vol II Ch XXVI pp 433-39 As for the Brahmanas, these in various places are conscious of higher philosophical truths, which they ignore and turn to ritual purposes Cp Deussen, Gesch der Phil I 1 172 80 Keith does not agree with this view and follows Oltmare who rejects Deussen's view cp L' Histoire des idees theosophiques I 127

these gods[1], and of the text that accompanied the act of the gift At this stage, he earnestly questioned the duality in all phases of life, theoretic as well as practical He no longer felt diffident to receive from rivals[2] what was wanting in his own, and also preferred to learn their texts besides his own[3] Slowly and gradually he arrived at that text of a Veda, which seemed to him as the basic one, and this he adopted, leaving others to take their own care[4] For its preservation he did not require

1 Tylor, Primitive Culture Vol II p 375 Feist Kultur der Indogermanen p 351, though he prefers to trace all worship to the cult of the dead

2 yan namnatam svaśakhayam paroktam avirodhi yat |
vidvadbhis tadanuṣtheyam agnihotradi karmavat |
Karmapradipa I 3 Cp Muller, Anc Sanskrit Lit pp 51 364 65 375

3 vedanadhitva vedau va vedam vāpi yathakramam |
Manu III 2

Cp Medhatithi on it "vedasabdah śakhavacano vyakhyatah | tisrah śakha adhiyita dve ekam vaikaikasmad vedanna tvekasmadeve |

4 Cp Muller, Anc Skt Lit p 119 The differences between the various Śakhas of the SV are hardly of any importance at any rate not more than what are found in the different mss of any ancient author But with regard to the omission of *y* and *v* the Sakhas actually differed Already Samaśramin pointed out in his Trayitika (p 249) that the Kauthumas sing hā u while the Ranayaniyas sing hav u (cp Caland JS Einl p 11) I may add here that according to RT 108 all Śakhas omit *y* when it is followed by a consonant, Naigi omits it, when it comes in between the two vowels (159) but some prescribe the omission of *v* also when it is so placed (160) The Kauthumas, however, prescribe the half omission of *y* and *v* (161), and this may, probably, be the reason for the inconsistency (so ably noted by R Simon, PpS 527) to be found in the SV mss with regard to the preservation or otherwise of *y* and *v* The mss of North India preserve *y*, while those from the south invariably omit it, and this is significant, because we have already noted that the Kauthumas spread in later times towards Gujrat and south is yet the home of the Ranayaniyas And the rule 159 suggests that south was also the home of the followers of the Naigeyaśākhā

In the Brahmanic period, when sacrifice occupied the centre of the stage these minor differences were made much of, the priests justifying their own and running down those of others But with the tide of generalisation all

more than one Prātiśākhya, and the best of the lot he adopted, with minor modifications, recording therein the chief variations found in others, as the views of *eke*, *apare*, ācāryāh and so on[1]

And this is exactly what seems to have happened in the case of our treatise, and although it primarily belongs to the *Kauthuma* school, yet it records meagerly, of course, the views of others

II

And the fact that Rktantra is a Prātiśākhya of the SV introduces us to the important question "*What is Sāmaveda ?*"

By the SV we generally take a number of unconnected verses, nearly all of which occur in the RV and which modified in several ways, are chanted mostly at the *soma* sacrifices The words, together with the chant, are supposed to constitute a sāman, and when the SV is referred to, only the Samhitā, or collection of words are meant But this is erroneous Scholars of old times understood by a sāman, a melody or chant, independent of the words The earliest records, available at present, bear out the distinction between melody and words, and treat the first as more important than the latter This will be clear from the following -

1 The distinction was clear in the time of the RV Cp -

(a) gāyatrena prati mimite arkamarkena sāma traistubhena vākam ।
vākena vākam dvipadā catuspadāksarena mimate sapta vānih ॥ RV 1 164 24

was changed, differences which were already nominal were yet minimised, till the major Śakha got the better of minor ones And just as there remained only the major Śākhā or Śakhas of a Veda current, so also there remained only the major Pratiśakhya of a Veda current

1 For details see Whitney, TPr pp 432-433, Luders, Vyāsaśikṣā pp 21-22 The discussion on the nature and scope of Pratiśākhyas held by Muller in Anc Skt Lit pp 116-146 is yet the most exhaustive

2 Cp also RV 1 10 1, 5 4 4 14, 8 3 22, Muller, Anc Skt Lit p 489

(b) tasmād yajñāt sarvahuta rcah sāmāni jajñire |
chandāmsi jajñire | RV 10 4 8

(c) The word 'rcīsama' which means[1] 'he for whom the sāman is sung upon the rc' occurs eight times in the RV

2 The distinction was clear in the time of the AV Cp -
rcah sāmāni chandāmsi purānam yajusā saha |
AV 11 4 2 4

3 It was known to Yāska who says -
sāma sammitamrcā | asyatervārcā samam mena iti nai dānāh || Nir vii 12

4 It was clear to Jaimini who says -

(a) gītisu sāmākhyā (II 1 36) |

(b) In order to press home the distinction Jaimini devotes the second pāda of the seventh chapter to a discussion on *rathamtara* and includes in the end that the word *rathamtara* denotes a sāman independent of the words on which it is sung

(c) The distinction is again stressed in ix 2 1 1

5 It was known to Bhartrhari who states -
rco vā gītimātram vā sāma dravyāntaram na tu |
gītibhedād vigrhyante tā eva vikrtā rcah ||
Vākyapadīya I 109

6 Bhatta bhāskara and Sāyana assign different rsis to the rc and the sāman sung upon it

7 A sāman is sung upon the rk The idiom is old and repeatedly occurs in the Brāhmanas Were there no distinction between the two, the idiom would have been meaningless

1 Bloomfield, The god Indra and the SV WZKM xvii 1903 p 156 The Rel of the Veda p 38 See also JAOS xxi 66 Against this Cp Otto Bohtlink in BKSGW April p 7 ff

2 samoktibrhadadyukti gītayamici kevale |
gāne va gana eveti smaryate saptamoditam ||

It is thus clear from the above, that since the time of the RV on to that of Sāyana, scholars knew that there was a distinction between the Rk and the Sāman and that the two were not inseparable The Sāman in short, was a tune, a melody, sung to the words and the SV was a collection of the sāman

The origin of the Sāman

Three things stand out clear in the gānas of the SV –

1 The gānas are practically strings of "dadas' nā-is and hā-us[1]

2 The same words are repeated in them again and again

3 Words are badly mutilated to suit the melody

Bearing these points in our mind, we may proceed with our enquiry thus –

It was natural for the awakening humanity to worship the sun and the moon the vegetation and other natural forces To them dawn, sun and moon sky, thunder and lightning, atmosphere and wind, earth and fire were all gods and they worshipped them for happiness and success, health and long life Music in one form or other may have accompanied this worship

It has been noted that some of the African tribes dance and sing more frequently at the time of the 'palm wine season' and the Bechuanas indulge in singing more specially at the time of rains and the harvest Music is, thus the natural outlet for the feelings of joy

1 B Faddegon Ritualistic Dadaism Acta Orientalia V 1926 177 et seq

2 Rivers, Medicine Magic and Religion p 57 Walter Woodburn Hyde the Religion of Greece in "Religions of the Past and Present' p 271

3 Richard Wallaschek Primitive Music p 163 With regard to the native tribes of Central Australia cp the remarkable researches of Prof Baldwin Spencer and Mr F J Gillen

When the primitive man saw that the gods (of nature) were withholding their boons from him, he attempted to influence them by shouts, beating of tamtams and other frantic exhortations,[1] and a similar phenomenon may even now be noted in the Indian villages, when crops are about to fail for want of rain This theory, viz, that self-exciting noises produce a corresponding outside effect is termed *shamanism*[2]

1 The fundamental concept bearing on the religious life of the primitive man is the belief in the existence of magic power, which may influence the life of man and which in turn might be influenced by human activity This idea of magic power is one of the fundamental concepts which occur among all primitive tribes This sympathetic magic, whereby like is expected to produce like has been discussed in details by Frazer in Golden Bough, Part I where he describes at length the rights for the control of rain in pp 247-311 Cp also Andrew Lang, Myth Ritual and Religion Vol I, Chapter IV That sympathetic magic was at the very root of Roman Religion has been ably shown by George Depuc Hadsits "Religion of the Romans" in Religions of Past and Present p 319, Traces of this kind of magic are detected in the Greek religion by Gilbert Murray in his Four Stages of Greek Religion p 16 H Oldenberg in his able book Die Religion des Veda suggested that in the evolution of thought, magic, as representing a lower intellectual stratum, has probably everywhere preceded religion Cp Warde Fowler, who insists on the distinction of religion and magic, but seems to believe that magic precedes religion in order of time Religious Experiences of the Roman People pp 47 9, 188 223 24 See N N Law, Ancient Indian Polity Ch IX See also Keith, Rel and Phil of the Veda I pp 46 48

2 (a) The English words *shaman* and *shamanism*, seem of Hindu origin, being the Western reproduction of the Pali Buddhist *samana*, which is Sanskrit *śramana* cf Bloomfield, The god Indra and Samaveda, WZKM xvii p 164, Winternitz, Gesch der Ind Lit I 168 n 2 Comparative study has revealed that *shamanism* was "the native religion of the Ural Altaic peoples from Behring Straits to the borders of Scandinavia" and "probably of the early Mongol Tartar peoples and others akin to them, for example in China and Tibet." Evans (Ivon H N) Studies in Religion, Folk lore and Custom in British North Borneo and the Malaya Peninsula, pp 217-265 For the practices of *shamanism* cp R O

The practice of *shamanism* must have been current in India, long before the Aryans came and conquered the Dāsas Here Indra, the rain-god, that splits at the time of the monsoon the cloud-serpent, that overlays the sky,[1] has ever been devoutly worshipped and to help such a god with wild exhortations suits both the underlying event, as well as the primitive man

And here waited all the rough material, (if the Aryans had not their own) for the rsifying touch of the Vedic priest, in order to be transformed into the SV That this was so is indicated by Indra's prominence in connection with the chant of the sāman Of the 59 decades of the Pūrvārcika, 36 in the middle of the book are addressed to Indra, 12 at the beginning belong to Agni, and 11 at the end go to Soma Both these divisions are subordinate to the worship of Indra [3]

In the primitive vocal music there need not be a union of poetry and music [2] Mr de Montes recording the text of a North Indian American song says --

"At first they sang" "halvet ho ho he" then the general outcry followed "e", then again 'Egrigna han he hu" and at last the ominous "ta meia allelujah tameia don veni han han he he"

Winstedt Shaman Saiva and Sufi Chapter III "The Malaya Magician

(b) The similarity of the words *shaman* and *sāman* is, however, accidental Bloomfield WZKM xvii p 164 The meaning and the derivation of the word saman are obscure But for the word *gai*, we should not be able to guess at its meaning Cp 'pragitam mantravakyam samasabdenocyate quoted in Ind Stud IV p 141

1 The myth of Indra, Vrtra and the waters "represents a specialised poetic treatment of a myth of thunderstorm cloud and rain' Bloomfield, Rel of the Veda p 181 For the masterly theory of Hillebrandt "that Vrtra represents the frozen winter while Indra represents the spring or summer sun cp Ved Myth Vol III p 157 ff For Indra's close connection with soma cp E Sieg Indra und der soma raub nach dem Rgveda in BLWGI pp 228-239

2 Primitive Music p 174

3 Primitive Music p 173

This phenomenon must not be claimed as the monopoly of North Indian American songs, and the similar can easily be noted in Indian village songs even to-day And have we not noted the monotonous string of 'dadas" hā is and hā-us in the gānas of the SV ? And do we not find an order for singing, similar to that just noted, prescribed for the five *bhaktis*[1] of a sāman ?

In singing some tribes (N Am) use the sounds "he" 'ah", no intelligible words being uttered Among other tribes the songs are monotonous chants, extending over but few notes, varied by occasional howls and whoops in some of the more spirited melodies Words are often borrowed from other tribes without being understood[2] The Macusi Indians in Guina amuse themselves for hours with singing a monotonous song whose words "hāi a" 'hāi a' have no further significance[3] And what significance, on earth, do we find in the so called *stobhas* of the SV which run exactly parallel to the "hāi-as" 'hāi as" just noted ? And is not an attempt, like the one made by CHU to explain these hā is and hā us, hopelessly barren of any positive gain[4] ?

1 Divisions of a saman Cp Laty VI 1 14, Drah III 4 12 Burnell, Arbi Int p xxv, R Simon PpS p 522, his Pancavidhasutra, The Vedic Chant on the divisions of a saman and my note on the rule 39

2 Jeswitt Nair p 87

3 Primitive Music p 173

4 Cp Samaśramin, Trayisamgraha, where he makes an attempt at the elucidation of the *stanbhikagana* He severely attacks Sayana for not giving the real interpretation of the *stobhas* and accuses him of the ignorance of the Samavedic tradition but the charge, levelled against Sayana seems presumptuous and no ingenuity on earth can satisfactorily make out any sense of the dadaisms, which are nothing but a mystic dance on vowels and consonants and are meant to be an empty adornment to the songs The sense of the words can not possibly have been understood in the mutilated form in which the chants were sung, and this shows that their religious value lay not in the matter, but in the form, and the samans have been rightly compared to the revival hymns beloved by the African negro in the new world Cp

It is a striking feature of the primitive songs that they

Keith, The Rel and Phil of the Veda Vol I p 16 Besides, the ancient *Chandogas* adopted these senseless syllables in order to obscure the meaning of the Rgverses and thus heighten the sanctity of the same in the mind of the gods, who love the apocryptic Even today children in Holland sing in honour of "all the swimming ducklets" the empty, the riming and alliterating refrain 'falde ralde rine falde ralde ra' (B Faddegon, Ritualistic Dadaism Acta Orientalia V 1926, p 182) and no serious student has ever worried himself about the meaning of these songs, and I see no reason why the same may not hold good in case of the SV songs, more particularly about the *Channagana*, where there is no rk at all but only a string of the *stobhas* By this, I do not mean that the SV as a whole is meaningless, all that I want to press home is this, that the 'dadaisms' which form so prominent a feature of the SV ganas, are meaningless, that they, as the bearer of the various melodies, were current in India long before the Aryans came here, that the Vedic rsis adopted them, along with the tunes, that they applied to these meaningless words the Rgverses in general, and Yajus formulas in a few cases, and thus ultimately built the fine edifice of the extant SV And this is not at all surprising, when we note that just as Vedic Indian race was, like others great in history the product of a blend of populations—conquering Aryan tribes from somewhere in Central Europe settling among the indigenous stocks, (Keith The Rel and Phil of the Veda Vol I pp 12 14) so also the religion of the Vedic India was a product of a blend of the early Indo European or Aryan beliefs with the older cult, ideas and practices of the indigenous peoples, and the same process of blending is not an impossibility in case of the Vedic music These two sources continued interwoven all through the history of Indian religion and are discernible in both theology and ritual To disentangle them is the first and the most difficult problem for the historian of the Indian life and I regret I am not competent to undertake the inquiry into this at this stage Eminent scholars like Elliot Smith (Migrations of early Culture), Fleure in Slater, (The Dravidian Element in Indian Culture) Perry, (Children of the Sun), G W Brown (Studies in honour of Bloomfield pp 75 ff) S Levi (Journal Asiatique cciii 1-56) Hornell (Memoirs of the Asiatic Society of Bengal, VII iii (1920)) have tried to ascertain, the amount of predravidian and dravidian influence on Vedic civilisation but many of the arguments advanced by these scholars are of dubious character (cp Keith, Rel and Phil of the Veda Vol II p 633) and they do not carry us beyond the region of conjecture In his admirable book on "Outlines of a Systematic Anthropology of Asia Prof Giuffrida Ruggeri has made a laudable effort to determine the characteristics of the pre dravidians but we must admit that much of it is again based on ingenious conjectures alone

pay little attention to the grammatical structure of the sentence and the logical order of words, and it has been noted in the Andamanese songs, that in them, the words in their poetic form, are so mutilated to suit the metre, as to be scarcely recognisable.[1] And this is exactly what we find in the gānas of the SV where the re are badly harnessed into the service of the melody, and words are mutilated beyond recognition.[2]

Such was the rough ground on which the Vedic priests raised their stately mansion of the SV and we may well conclude our inquiry into the origin of the Sāman in the following words of Bloomfield —

"The Sāmaveda represents little more than the secondary employment in the service of religion of popular music and other quasi musical noises. These were developed and refined in the course of civilisation and worked into the formal ritual of Brāhmanism in order to add an element of beauty and emotion.[3]

III

The SV i.e. the Ārcika

It has been shown in details that the word sāman denoted a melody and not the re which is sung upon it. But in

1 Primitive music p 174

2 Some of the verses of the RV met with in the SV offer divergent readings and it has been supposed that a more ancient text might be recognised in them (Benfey SV Einl pp xxvii–xxviii) But Theodore Aufrecht (in the Preface to his ed of the Hymns of the RV 2nd ed Bonn 1877 II pp xxxviii ff) and Oldenberg (Hymnen des RV I pp 289 ff) have shown in details that the SV variants are mainly due to arbitrary—intentional or accidental alterations—alterations that also occur elsewhere where words are prepared for music. Cp Burnell Arsh Int p xvi Keith The Rel and Phil of the Veda Vol I p 1

3 Cp also Keith The Rel and Phil of the Veda Vol I p 16 According to Winternitz sāman probably means "propitiatory song a means for appeasing gods and demons. The word sāman also occurs in the sense of 'mildness, soothing words Gesch der Ind Litt Vol I p 146

4 Rel of the Veda, p 39

course of time the idea got reversed, and theologians began to conceive that the melody originated from the ṛc, giving rise to the expression that "this or that sāman is sung upon a particular stanza" The stanza thus ultimately came to be termed as *yoni* i e the womb, out of which the melody came forth[1] And the SV i e the Ārcika (the collection of ṛc) is nothing but a collection of 585 *yonis*, or single stanzas, which are sung to about double the number of different tunes[2] It is thus only a kind of text book,[3] containing the stanzas, which are to be memorised for *making upon them* the sāman melodies

This collection of verses, taken as a whole, came to be regarded as comprising —

(A)	(B)
Gānas (song books)	Ṛc (the collection of verses)
1 Grāmegeyagāna[4]	1 Pūrvārcika
2 Araṇyegeyagāna	2 Āraṇyaka saṃhitā
3 Ūhagāna	3 Uttarārcika

1 (a) Cp Sāyana, SV Vol I p 22 'chandonāmake granthe nānāvidhānām sāmnām yonibhūtā evarcah paṭhitāh'

(b) e g Sāyana in his commentary on the PVB (xii 6 5) says 'pramaṃhiṣṭhāya gāyata iti yonāvutpannam sāma pramaṃhiṣṭha śabdayogāt pramaṃhiṣṭhīyam tad atra tṛce kartavyam

2 Oldenberg, GGA 1906 712 A

3 The first man to use the suggestive term libretto for this was Muller Cp Anc Sanskrit Literature p 473 For the relation of RV with the SV cp the very illuminating article of Oldenberg Ṛgvedasaṃhitā and Sāmavedārcika in ZDMG xxxviii

4 This is also called 'geyam or veyagānam', because it records those chants, which constitute *yoni* to those, that occur in the Ūha and Ūhyaganas This is also termed Veyagāna or Vegāna —dvitīyam—because it was taught after the study of Araṇyegeyagāna Cp Samaśramin Satyavrata, Trayītika, p 205 For Āvirgāna and Chandogāna cp Trayītikā pp 205, 210 11, respectively

5 This is also called 'rahasyagana or 'rahasya Cp, Caland, JS Einl, p, 8, PVB Int p xi, R Simon, PpS p 501

4 Ūhyagāna [1]

The relation between the Pūrvārcika and the first two gānas is obvious The Pūrvārcika records single verses With each of these, corresponds a single sāman, which bears a particular name derived from the ṛsi who is said to have seen that sāman These sāmans are registered in the Grāmegeya gāna and Araṇyegeyagāna

The arrangement of the *yonis* is systematic and the Ārcika is divided into three parts, (1) the first (1 114) is addressed to Agni, (2) the second (115-466) belongs to Indra, (3) and the third (467 415) goes to Soma These again are mostly sub-divided according to the metre of the text

Uttarārcika

The Uttarārcika does not register single verses, but is comprised of triplets[2] i e *pragāthas* In the Uttarārcika the ṛc are arranged for the formation of *stomas* thus the aim of this collection is purely practical On the whole, the first verse of the triplet occurs in the Pūrvārcika,[4] which indicates

1 Uhya is an abbreviation of Ūharahasya Cp Burnell Catalogue of a collection of Skt Mss Part I, Vedic Mss p 48 See also Medhātithi on Manu, II 262 and Sāmaśramin Trayitika p 10

2 (*a*) The triplets are known to the RV Cp 'vācam astapadīm navapadīm' viii 76 12 See also 'tisrbhirhi sāma sammitam Ait III 23 Against this cp RV I 164 24 which states that the sāman consists of one verse We can reconcile the two conflicting views by assuming that RV I 164 24 record the earlier stage of the Sāman when it did actually consist of one verse while viii 76 12 registers the later stage when the Sāman had grown into a triplet Of this more later on

(*b*) pragātha is derived from *grath* and not from *gai* Sc Sāyana prakarsena granthanam yatra sa pragāthah SV Vol I p 28 Cp Ind Studien viii 25, Ludwig Mantraliteratur p 58, and Oldenberg ZDMG xxxviii p 446

3 Oldenberg, ZDMG xxxviii p 46

4 (i) Cp Śesagiri Śastri A Descriptive Catalogue of the Sanskrit Mss of the Governmental Mss Library in Madras Vol I Vedic Literature, first part p 73

that the melody, which belongs to this verse is to be applied to the whole triplet For example, the first verse of the triplet in the Uttarārcika (1 1 1 2 32) beginning "kayā naścitra ā bhuvadūtī" occurs in the Pūrvārcika[1] (2 2 3 5-169) According to the Grāmegeyagāna this ṛc is sung to the *vāmadevya* sāman On this melody then, the three verses of the Uttarārcika (32-34) must be chanted at the sacrifice

Ūha and Ūhya

These three verses as used at the sacrifice are recorded in the Ūhagāna Thus we see that like the Uttarārcika the aim of the Ūhagāna, is also purely practical

The Ūhagāna runs parallel to the Uttarārcika and Grāmegeyagāna, while the Ūhyagāna runs parallel to the Araṇyegeyagāna

The names are clear ūha means adapts the Ūhagāna contains the melodies of the Grāmegeyagāna, but adapting them and working them out so as they are chanted at the sacrifice, and the Ūhyagāna adapting the melodies of the Araṇyegeyagāna, to the verses on which they must be chanted at the private sacrifices

(b) There is a great number of verses in the Uttarārcika that have no correspondent verse in the Purvarcika This is explained by the fact that these verses which belong to the [illegible] are chanted on the *gayatra* melody which is given as an appendix to the editions of the Grameyagana (SV Vol V p 601) On the other hand many [illegible] are found in the Purvarcika which have no correspondent verses in the Uttararcika This is explained by the fact that samans are chanted not only at the Soma sacrifices but on many other occasions as well These samans were chanted as solo mostly by the Prastotr Cp Caland JS Einl p 5 PVB Int pp x-xi The difficulty was pointed out by Oldenberg in his brilliant article on Rgvedasamhita and Samavedarcika in ZDMG xxxviii and was repeated by Winternitz in his Gesch der Ind Lit I p 145

1 JNMV ix 2 1-2

2 Cp N on PpS viii 87 '[illegible] yavat |" See also Caland JS Einl pp 7-8

The names of the basic gānas are also clear The Grāmegeyagāna contains those sāmans that were studied in the community, while the Araṇyegeyagāna registers those sāmans that because they were too sacred and mysterious, were studied in the forest, outside the community

IV

Chronology of the SV

Little can be said with certainty about the chronology of the SV We have rather to work on guess and conjecture Scholars are unanimous in showing that sacrifice was the dominant note of the Vedic life[1] The Vedic ṛṣi rose early in the morning to a sacrificial day, morning noon and evening were spent in offering gifts to the gods The soma was ever present at the sacrifices

The Vedic ṛṣi was strictly utilitarian and practical, and we know from the researches of antiquarians that in a

1 The poetry and religion of the Veda display in the highest degree the mark of the sacredotalism Ludwig III 262 Haug Preface to Translation of AI p 36 The Vedic concept of the ṛta is essentially the *Tao* of the Chines It is lofty and very inspiring but in the hands of the Vedic priests, it becomes little more than an apotheosis of the system of sacrifice, around which the Ṛgvedic religion centres For the conception of ṛta cp Bloomfield Rel of the Veda pp 12 20 Franklin Edgerton in the Religions of Past and Present p 117, Keith, The Rel and Phil of the Veda Vol I p 35, 83, 84 Bettey Heimann Varuna Ṛta Karma in LIWCI pp 207 11 The fact was well known to Sāyaṇa who interprets the Veda according to the requirements of the ritual Cp his ślokas in the Preface to the Sāmaveda where he distinctly accords the highest position to the Yajurveda which according to Macdonell (Hist of Skt Lit p 46) shows the exceeding growth of ritualism Cp also Winternitz Gesch der Ind Lit I p 24) Schroeder, Indiens Lit und Cul p 90 Keith The Rel and Phil of the Veda Vol I p 24

2 Cp Burnell Arṣe Int p xxxii With the growth of the personal god sprang up the distinctly ethic parts of the creed—those moral laws which, as Mr Spencer says, are subsequent to the beginning of worship There is little moral teaching in the works of nature the thunder and the lightning are not bound by the laws which bind us, 'the wind bloweth where it listeth, and it is wasted breath to cavil at the doings of these things The character

primitive sacred literature, the parts most liable to systematisation are codes of ceremonial law and rituals and similar practically useful parts. This has been so always and everywhere, and the same may have happened in Vedic India, and although in their rudimentary forms the two gānas (i.e. the Grāmegeyagāna and Araṇyegeyagāna) may have existed side by side since prehistoric times, yet the Grāmegeyagāna which being more suitable to an advanced stage in civilisation, came to be associated with the favourite soma sacrifices, received the arrangement first and the Araṇyegeyagāna, that evidently belongs to an early stage of Vedic civilisation,[1] received the little arrangement it has, comparatively later.

Was the Pūrvārcika or was the Uttarārcika older?

And now we come to a very perplexing question, one which is of the utmost importance for a true perspective of the historic development of the older SV texts, and for the correct interpretation of many a passage in the PVB and

of the early gods is discovered by observing what they are and not by considering what they should be. But when the god has clothed himself in human guise he has taken therewith the responsibilities of human nature; he must in the end conform to one code of right and wrong. For detail see Charles Francis Keary, Primitive Belief, pp. 48-49.

1 Burnell, Ārṣ. Br. Introduction p. xxxiv. The precise nature and function of the Araṇyegeyagāna seem yet undecided. May be this appellation was given to these songs because they were too archaic to be made any sense of even by the priests, who consequently holding them as mystic and magical reserved them for charms, witchcraft, medicine and other homely practices which require privacy and are generally meant for plainer people as opposed to the Soma sacrifices which were meant for the rich lay sacrificer. It seems that the primitive Aryan used these magical songs in order to control and make subject to his will spiritual agencies which he thought he could so control, while the more powerful spirits i.e. the gods, he sought to propitiate by sacrifice accompanied by Grāmegeya songs, thus securing their assistance by winning their goodwill since he thought he had not the power to compel them. Thus while the Grāmegeyagāna is meant to be sung at Soma sacrifices the Araṇyegeyagāna may have been originally meant to be sung at the charms,

kindred texts The puestion is '*was the Pūrvārcika or was the Uttarārcika the older part?*

Now the fact that Uttarārcika is a collection of verses on which the sāmans had to be chanted, would make it appear older than the Pūrvārcika, which is a collection of verses, that served to register the melodies, on which the triplets had to be chanted, and this was the view, which the late Dr. Caland held, before he wrote Introduction to his monumental work, the PVB, and to which he, in a different form, of course, tenaciously adhered up to the last [1]

But here comes one difficulty, and that is this, that the Uttarārcika is nowhere quoted in the Sāmavidhānabrāhmana, and that Pūrvārcika alone is mentioned in the *vratas* Starting on this clue, Oldenberg[2] showed that the Uttarārcika was much later than the Purvārcika, the Brāhmana, the Maśakakalpa, and Śrautasutras of Lātyāyana and Drāhyāyana, and this view has been virtually accepted by Dr Caland, only with one reservation, namely that there existed a forerunner to this Uttarārcika, which existed even before the Pūrvārcika Caland works out this view in brief as follows –

PVB (iv 4 1) states that in a certain case a great number of verses had to be taken direct from the Samhitā The expression sambhārya' which denotes a complex of verses to be taken from different parts of the Veda, does not suit the

1 Purvārcika older than Uttarārcika Winternitz Gesch der Ind Lit I p 145 Against this cp Caland, JS Einl pp 4 9 PVB Int p xiv

2 For the discussion on the priority of Purvārcika I have mainly drawn from Caland JS Einl, Jaimbr Einl, PVB Int and WZKM Vol xxii p 436 The brilliant paper of Oldenberg in the ZDMG, Vol xxxviii was not available in any library of Lahore and I regret I could not profit by it I have also not had the privilege of reading his paper De Wording Van der Samaveda in Verse en Meded der Kon Ak v Wetensch Abd Lett e 4 R Deed ix and Caland's Over en nit het Jaiminiyabrahmana in the same journal 5 e Reeks Deel I p 5 seq, because both are in Dutch for which I have to consult the Dictionary at every step, and the material has been repeated by Caland in PVB with greater clearness and precision

SV,* because in the Uttarārcika, the verses are given as a whole, all after one another, and this indicates that the compilers of the Brāhmana were not aware of the Uttarārcika, and that the chanters knew the RV from which they used to derive this material Starting on this line Caland concludes –

The chanters were acquainted with the RV From this they drew their verses, and on them they chanted the lauds at the Soma sacrifices In order to facilitate the memorisation of this material a double register was composed, one of the melodies, and one of the verses, on which the melodies were chanted The register of melodies was taken up, and the same was consid red as the bearer of the melody *The second register, that of verses, was the fore runner of the Uttarārcika* To the first collection of songs were added later on, songs of a different kind, that had to be chanted by a single chanter at other occasions Besides these song books, arose, at the same time, the second register the Pūrvārcika and the Āranyaka Thereupon a Brāhmana arose Based on this Brāhmana, the Ārseyakalpa was composed by Maśaka Based on these two works, the Śrautasūtras were composed by Lātyāyana and Drāhyāyana Then only the Uttarārcika was compiled, which contained the verses from the RV arranged in their regular order, in which they were used at the Soma sacrifices

This is, in brief, the trend of thought followed by Caland But the difficulty, for the solution of which, he took all this labour, remains yet the same We are yet entitled to ask him "why there is not the slightest reference to this forerunner of the Uttarārcika in the Brāhmana, Śrautasūtras and the Atharvapariśista, and why the SVbr does not anywhere even hint at it" We talk of older Rgvedas,[1] and for them we have some reason, but such is not the case with the Uttarārcika

1 Muller, Anc Skt Lit pp 464, 465, 495-96, Benfey, SV Einl pp xxix-xxx, Burnell, Arbi Int xxxiii, Caland, PVB Int p xvi

Caland seems to think, that from the beginning of the Soma sacrifices, the chanters used to sing their lauds not on one verse, but on a triplet, and this is the only reason why, in one form or other, he makes out the register containing triplets, earlier than the one containing solo-verses [1] But this is erroneous, and although native scholars are unanimous in prescribing the use of triplets at the Soma sacrifices, yet there seems nothing to prevent us from assuming, that in earlier times, when the sacrifice was yet in its crude form, the priests sang their melodies on solo verses, and that with the growth of the ritualism the idea of using triplets arose, the two stages of development being successively recorded in the Pūrvārcika and Uttarārcika That this actually happened so, will be clear from the RV 1 164 24, which runs —

gāyatrena prati mimite arkamarkena sāma traistubhena vākam I
vākena vākam dvipadā catuspadāksarena mimate sapta vānih II

Sāyana raises the following discussion on "arkena sāma" "arkena sāma | uktalaksanena mantrena sāma, gāyatraratham tarasañjñakam sāma pratimimite | *nanv ekam sāma trce kriyata iti tisrsvekam sāma vihitamato'rkaih sāmeti vaktavyam katham mucyate' rkeneti na* I *vastuta ekam sāmaikasyāmrcyāmāvirūdham* I *paścādanyonyam taduttarayorgāyatiti ityatideśah* I *ata ekavacana mavirudham* II"

Thus the question of the priority of the Purvārcika to the Uttarārcikā is settled once for all, and so far we perfectly agree with Oldenberg But the assumption that Uttarārcika is later than the Brāhmana, Ārseyakalpa and the Śrautasutras must not go unchallenged The reasons are as follows —

(*a*) The assumption militates against the general trend of

1 "That from the oldest times on the chanters must have had at their disposal a certain collection of tristichs and *pragathas*, that served them at the Soma rites for chanting after their melodies, that this collection might have been the forerunner of the Uttararcika as it is known to us now-a-days" Caland, PVB Int p xvii

the development of Vedic literature [1]

(b) In the PVB, the terms pentastichs, daśastichs and the like are used [2] How could we know which verses were intended, unless we assume, that the Uttarārcika existed at the time, when the Brāhmana was compiled Caland meets this difficulty by assuming that the authors of the Brāhmana allowed here a free choice, while in later times, the compilers of the Uttarārcika fixed these verses probably in accordance with the Jaiminīya-brāhmana, which states by citing their opening words, which verses had to be employed But taking into account the deep animosity that obtained among the followers of the different śākhās of a Veda in the Brāhmanic period, it seems simply unreasonable that the *Kauthuma* Uttarārcika was built on the basis of the *Jaiminīya* Brāhmana

(c) We read in tke PVB [3] (viii 8 26) that the first verse is a *kakup*, then comes an usnih, then a *pura* usnih *kakup* Now RV viii 98 9 (pura usnih) is not an *anustup*, while SV II 62 at the end has four syllables more and hence tallies with the Brāhmana This addition of four syllables, as Caland has already shown, seems very old, because the Jaiminiyas also have it in their Uttarārcika Must we not infer from this that the authors of the

1 The development of the Vedic literature may be briefly put thus -

(1) Samhitas i e collection of hymns, prayers and sacred formulas, charms for witchcraft, medicine and other homely practices

(2) Exposition of the sacrifice, illustrated by legends

(3) Speculations of the higher sort, growing up in connection with and out of the simpler beliefs

(4) A considerable body of set rules for conduct in everyday secular life

2 I owe the arguments put as (b) and (c) to Caland's PVB Int p xvi

3 Cp Sāmaśramin Satyavrata, Trayīparicaya p 105, Caland, J S Einl p 6

Brāhmana were acquainted with the Uttarārcika? The explanation that the compilers of the Uttarārcika changed the Rk verse, so as to bring it in harmony with the Brāhmana seems flat and does not get home

(*d*) One thing more Had the Uttarārcika been so very late, tradition must have had assigned its authorship to a definite person, or like the Ūha and Ūhyagāna must have at least known that the same is *pauruṣeya* But nothing of the kind is heard with regard to the Uttarārcika

But admitting that the Uttarārcika is older than the Brāhmana, how to explain the expression "sambhārya" found in the Brāhmana, and how to solve the difficulty raised by Oldenberg?

(*a*) As for the first, we may admit that the three portions, referred to, may be later addition to the Ārcika, presuming, of course, that the text of the Brāhmana in the three places is reliable and refers to the verses in that very order in which they are found in the Uttarārcika

(*b*) The solution of the second difficulty may be something like this The real SV i e the melodies were registered in the Grāmegeyagāna With each melody of this gāna corresponds a single verse in the Pūrvārcika And because a single melody of a single verse (of the Pūrvārcika) was chanted on a single triplet of the Uttarārcika, one verse of the Purvārcika was virtually equal to one triplet of the Uttarārcika And thus holding the Pūrvārcika as the basis of the Uttarārcika, scholars preferred to mention the first instead of the latter

Oldenberg will himself admit that (a) the Soma sacrifices existed long before the Brāhmana, (b) that at them the melodies were sung on triplets, (c) that the priest was strictly practical and utilitarian, (d) and that the Brāhmana is a mystic exposition of the age long ritual If he once admits

these points, he will have, naturally, to assume that the priest forthwith registered these triplets into a register long before he began to think about the mystic details of the rite

Thus we have seen that the Uttarārcika, which was certainly later than the Purvārcika was yet older than the Brāhmana and the Sūtra works

Now remain the Ūha and Ūhyagāna It is clear from their very names that they are later than the two Gānas and the Ārcikas

Caland[1] has shown in details that they are later than the Ārseyakalpa and Ksudrasutra and the Srauta sūtras of Lātyāyana and Drāhyāyana Here his arguments are backed by Indian tradition, which is seen reflected in the statement of Dhanvin, the commentator of Drāhyāyana srauta sūtra He says on "viśve devā iti vasisthasya nihavamūhet" (Drāh x 1 11 = LŚS iii 9 12) —

'Is not the expression 'uhet meaningless as its reading is known (from the Ūhagāna) ? It is true, but they say "the ūha (i e the Ūhagana) is made after the time of the expression (of the Sūtrakāra"

That they were made by men is shown by the JNMV (ix 2 1 2) which reads —

> ūhagrantho'pauruseyah paurusevo'tha vāgrimah ı
> vedasāmasamānatvād vidhisārthatvato'ntimah ॥

The Ūhagāna is made by the rsis, so far as it contains the melodies "seen by them, but, on the other hand, it is made by men, so far as it has been adapted by men' The SVbr harmonises with this view, where sāmans are not cited from these two gānas, but only from the first two gānas

1 JS Einl pp 5 6

2 The text runs "nanu ca uhediti vacanamanarthakam tasyadhyayana siddhatvat | satyametat | vacanottarakalamuhah krtah || Cp Caland PVB Int p xiii, where odhyanao is a misprint

Caland thinks that the two gānas are later than even the PpS This treatise prescribes rules, for adapting the sāmans, as they are handed down in the Grāmegeyagāna and Aranyegeyagāna for practical use It is just possible, according to him, that in early times, amongst the Sāmavedins certain rules were formed and handed down by oral tradition for adapting sāmans of the earlier gānas, that these rules were at last collected in a treatise called Pusapasūtra, and that at last, for the sake of ready reference, they were all brought into action in the form of these two gānas

But this argument alone is not convincing We know that the Prātiśākhyas, which teach how to turn the *padas* into Samhitā, are centuries later than the Samhitās, and the same may be said with regard to the Puspasūtra In reality this treatise belongs to the third strata of the Sāmavedic literature i e the analytic literature, which consisted of Rktantra, Sāmatantra, Aksaratantra and numerous other works We read in the Puspasutra —

sandhivatpadavadgānamatvamārbhāvameva ca I
praślesāścātha vislesānūhe tveva nibodhata II

Here the Puspasutra seems distinctly referring to the Ūhagāna, and this view is supported by Burnell and Simon [1] The same thing is made quite patent by the colophon in the commentary of Upādhyāya Ajātaśatru, the commentator on the Puspasutra It runs —

āmahiyavasāmādiśrāyantiyakrtāvadhim I
ūhasāgaramuddhartum saknumah phullanaukayā II

This shows that there existed an ocean of the ūhagānas to cross which the bark of the Puspasutra was built

1 Dass dem Verfasser des Puspasutra die Ganas bereits ausgearbeitet vorlagen, beweisen zu den Grunden, die S 496-500-1 zu entnehmen sind, auch noch besonders die zahlreichen Gāna-formen, die der text des Puspasutra enthalt" R Simon, PpS p 501 note Caland holds that the PpS is older than the ganas Cp JS pp 9-10 PVB Int p xiii

Thus we have seen, in brief, the three stages in the development of the Sāmaveda, and for each of these there was created a separate analytic treatise Thus we have —

1 Stobhas	These were treated in details in Aksaratantra and Sañjñākarana which show the formation of *stobhas*
2 Reduction of the gānas to the RV verses or, in a reverse order, of the verses to the gānas [1]	This was treated in Sāmatantra, which prescribes rules for turning the verses into sāman, that is, it shows the application of the chant to the verse

1 On the formation of a sāman from rc Sabarasvāmin (Jaimini ix 2 7 29) says —

"samavede sahasram gityupayah | aha katame gitrupaya nama | ucyate | gitirnama kriya sabhyantaraprayatnajanya svaravisesanamabhivyañjika samaśabdabhilapya | sa niyatapramanıyamrci giyate | tatsampadanartho yamrgaksaravikaro visleso vikarşanamabhyaso viramah stobha ityevamadayah sarve samavede samamnayante ‖

(1) aksaravikara—change of syllable is dealt with in PpS viii 87 sqq

(2) akşaraviśleşa—dissolution of vowel contraction, is dealt with in PpS vi 153 sqq

(3) aksaravikarsana—the sonant use of semivowels vikarsana and samkarsana are dealt with in PpS vii 1 sqq

(4) akşarabhyasa—repetition

(5) virama—introducing the rests

(6) stobha—the insertion of different sounds and syllables sometimes whole sentences or verses For the definition of stobha cp JNMV ix 2 11 18 To these we may add —

(7) lopa—dropping of sounds treated in PpS vii-86 sqq

(8) agama—generally a meaningless syllable is inserted in any part of the radical word but here the insertion of a *stobha* in the middle of a word is specially understood It is dealt with in PpS vii-184 Cp also Ajatasatru who says —

"atha bhavān pravaksyami praganam yatra vidhiyate |
arcikam staubhikam caiva padam vikriyate tu yaih |

3 The adaptation of sāman (occurring in the Grāmegeyagāna and Aranyegeyagāna) to verses, other than those to which they belong in the gānas	This was treated in details in the Puspasutra which concerns itself with the modification of words and prescribes rules for adapting the sāmans, as they are handed down in the Grāmegeyagāna and Aranyegeyagāna, for practical use at the sacrifices
4 The turning of *padas* of the verses (occurring in the Ārcikas) into the Samhitā	This was treated in Rktantra, which prescribes rules for turning the SV *padas* into the Samhitā, and which therefore is a sort of a Prātiśākhya

ayitvam piakrtim caiva viddhim caviddhameva ca |
gatagatam ca stobhan im uccinicam tathaiva ca ||
sandhivat padavadganam itvamai bhavameva ca |
piaśleșa śeatha viślesanuhe tvevi nibodhata ||
samkrișțam ca vikrstam ca vyañjanam luptamatihitam |
abhāvaśca vikaia śca bhavanuhe, bhilaksayet ||
etan bhavaistu gayanti sarvah șakhah prthak pithak |
pancasveva tu gayanti bhuyișthani svareșu tu |
samani șatsu canyani saptasu dve tu kauthumah |
etc R Simon, PpS 711

but the CHU (1) reads –

sa ha silakah śalavatyaścaikitayanam daldhyamuvaca | hanta tva prcchaniti hovaca | ka samno gatiiti | svaia iti hovaca ||' See also BiU (1 3 25) which reads —

"tasya haitasya samno yah svam veda bhavati hasya svam | tasya svaia eva svam | "

Sayana in his Commentary on the SV (Preface) writes – samaśabdavācyasya ganasya svarupam igaksaieșu kiustadibhih saptabhih svaraiiakșaia vikarādibhiśca nișpadyate | "

svaras are musical notations These aie kiușta, prathama, dvitīya, tṛtīya, caturtha, pañcama, and șaștha or antya (cp Bur Arbi XLIII) which partly correspond to the șadja rșabha, gandhara, madhyama, pañcama, dhaivata and nișāda of usual music Besides these simple notes (prakrti) there are seven others (vikrti) viz, prenkha, namana, karșaṇa, vinata, atyutkiama, and samprasaraṇa For details see my note on R 41

And the above shown discussion should make it absolutely clear why our treatise was invariably called "chando gānām vyākaranam" and not a Prātiśākhya of the same The real SV consists of the melodies, and with them our treatise has nothing to do These were the subject of the first three works, which accordingly deserve that appellation[1] Our treatise, on the other hand, is related to the text of the melodies and was therefore, perhaps for the sake of distinction, called simply a vyākarana, instead of a Prātiśākhya But because the text book of the melodies is also called SV, we can safely give the appellation "Prātiśākhya" to the Rktantra

V

Who was the author of Rktantra ?

Tradition assigns Rktantra to a Śākatāyana , and this is supported by the colophons of the Mss and the explicit statements of Sāmasarvānukramani[2] and Nāgeśa [3] But Bhattoji goes against it and emphatically declares —

"tathā ca rktantravyākaranākhyasya chāndogyalaksanasya pranetā audavrajirapyasūtrayat[4] ।"

He is supported by the author of the gloss on Pāniniya śiksā[5], who quotes from Rktantra in these words "tathā

1 Das Puṣpasutra ist als eine Art von Pratiśakhya zum Uttaragana anzusehen' R Simon, PpS 492 The Ms U also calls it 'Samapratiśakhya PpS p 499

2 icam tantravyakarane pañcasamkhya prapathakam |
śakatayanadevena dvitrimśat khaṇdakah smrtah || And so on

3 Cp Footnote on RT p 3, L 13

4 'tatha naradīyaśikṣāyamapi |
anantyaśca bhavet purvo hyantaśca parato yadi |
tatra madhye yamastiṣthet savarnah purvavarnayoh ||
tathā rktantra asutrayat |
"anantyāntyasamyoge madhye yamah purvasya guṇah" ||
Śabdakaustubha 1 1 4, 143 Cp RT p 2 L 14

5 (1) Cp Pāniniyaśikṣā, Benares 1887 p 4 "kum khum gum ghum iti | anantyāntyasamyoge madhye yamah purvaguna itvaudavrajirapi || RT p 2 L 14 "nāradaudavrajyormatena yamo varnāgama iti vidhīyate ||

caudavrajih" The author of Śikṣāprakāśa also quotes one passage from the treatise in the name of Audavraji How to solve this conflict?

Before entering into details, we may note the following points —

(1) Audavraji[1] is quoted on the rule 59 of the RT

(2) Śākaṭāyana is quoted in the first line of the first Prapāṭhaka

(3) The first Prapāṭhaka looks out of place It is not counted as an integral part of the treatise by the Ms B

(4) The text contains numerous rules, that seem out of place in a Prātiśākhya They rather belong to the subject of general grammar

(2) 'tatha caudavrajih "spṛṣṭam karaṇam spṛṣṭānām | duṣpṛṣṭamantasth anam || p 5 = RT p 3 L 1

(3) "katham punaranusvaradvayam | hrasvadīrghabhedeneti brumah | tatha caudavrajih | "anusvaravam am ityanusvarau hrasvadīrghau dīrghaddh rasve varṇa iti' p 6 = RT p 2 L 15

(4) "nimesakala matra syadityaudavrajih p 10 It is not found in the RT

(5) "audavrajirapi sparśavargasya sparśagrahaṇe ca jñeyam | vargasya ... hanam | sthanesvityadhikara iti p 12-RT sutra 13 According to this the commentary also was written by Audavraji himself which is wrong as will be shown later on

(6) "tatha caudavrajih | ayogavaha ah iti visarjanīyah ẖ ka iti jihvamuli yah | ẖ pa ityupadhmaniyah | am ityanusvarah | p 13—RT p 2 L 12 Note the difference in the reading

(7) "dvau nadanupradanau ityaudavrajih p 17—RT 3 1 3 Note the difference in the reading

(8) "śvaso ghoṣanam trtiyat prathamanam aghoṣascaturthanāṃ uṣmah soṣma nāmiti' p 18 = RT 3 3 Note the great difference between this and RT

It is very significant that the author of the gloss refers to Audavraji Śaunaka and Pāṇini alone The close relation between the three has been noted by me in details

1 Cp also footnote on 60

Let us remember these points and read the colophon of the Ms B It runs —

"iti rktantravyākaranam śākatāyanādibhih krtam"

Does it not clearly show (*a*) that Śākatāyana was the chief author of the treatise (*b*) and that, besides him, others too had their share in it ?

It is significant that our treatise invariably ends with the sūtra "svaro'nantyah" with which the Sāmatantra begins, and that the two are generally mentioned together Besides, there runs a remarkable affinity between the technical terms of the two This will be clear from the following —

The technical terms of the RT and ST may be conveniently divided into three classes[1]

(1) Artificial words
(2) Mutilated words
(3) Technical words

(1) Artificial words —

Terms	RT sūtras	ST sūtras,
ad = pādamardhiya	112, 143	I 10 1
an = pādādi	71 77	III 7 8
khid = pādopāntiya	145	I 9 7, II 4 10, V 8 9
cu = dirghibhavati	247, 255	I 10 3
na = pādāntiya	148	V 4 1
san = samyoga	27, 49, 269	I 8 4, V 4 3

Such words are found in Sāmatantra in a larger number Cp gi, ji, di, di, bi, as names of the first five notes, ta trimātra, nu samprasārana, iñ pādānta, uñ parvānta and numerous others Burnell has shown that the remarkable peculiarity of both Rktantra and the Sāmatantra is that they have no paribhāsā, and hence, it is necessary to gather the meaning of these terms from the very scanty commentaries, written upon them

1 I owe the list of words to Burnell, RT pp LI-LII

A larger class is —

(2) Technical terms formed by mutilating real words —

Terms	RT sūtras	ST sūtras
ayuk = ayukta	252	
ara = aksara	256	
ud = udātta	51 156	X 2 1
rk = ārcika	154	V 1 2, VII 6 7
ksa = aksara	282	
grā = grāma	113	
gha = dirgha	50, 93, 103, 112, 113, 148	1 7 3, II 7 6, IV 11 1
ghu = laghu	236 237	VII 3 8 63
thya = kanthya	147	V 1 3
ti = gati	29 110	II 5 2
da = pada	69 272	V 1 7
bha = stobha	150	III 3 9, IV 10 6
ma = virāma	54	
mat = prakrtimat	64	
māsa = samāsa	1 125	II 3 1
yuk = yukta	90	1 8 8, II 9 5, III 3 4
ra = para	270	1 7 4, 8 10
,, = repha	107	V 4 3
,, = svara	26, 68, 93, 119, 169 257, 265, 269	II 8 3, 10 1, V 2 5
rana = karana	181	
rga = varga	13	II 5 3, 10 1, V 5 1
lup = lopa	83 156	
vat = udāttavat	52	
vya = tālavya	241	VI 2 8
san-dhya = sandhyaksara	95, 6	
sthā = antasthā	169	V 10 3
sya = rahasya	C 277	V 2 1
sva = hrasva	25 150	
smin = ūsman	245	V 6 3

Tradition and Sāmasarvānukramanī[1] assign Sāmatantra to Audavraji, and the name Puspayaśas Audavraji occurs in the Vamśa brāhmana[2] in the list of the illustrious ancients of the SV literature This Audavraji, the author of the Sāmatantra may be identical with Audavraji, the originator of the Rk tantra

Now there goes another, very important analytical treatise on the SV by the name Puspasūtra, where the word 'puspa' is strongly suggestive of Puspayaśas (Puspayaśas Audavraji), and the suggestion is strengthened by the colophon of a Ms which reads "audavrajikṛtam puspasūtram"

One thing more Connected with the system of technical terms and symbols, just noted above, there is the way of quoting or reproducing sāmans, which is distinctive of the SV analytical literature In this respect we find a very close resemblance between the RT, ST, and PpS To illustrate the point I append herewith a list of abbreviations from the PpS —

chidra	=	achidra
patya	=	apatya
sita	=	āsita
rūpa	=	vairupa
leya	=	aleya
tani	=	samtani
kranda	=	abhikranda
varta	=	abhivarta
gostha	=	angirasām gostha

1 śamatantram pravakṣyami sukhārtham sāmavedinām
audavrajikṛtam sukṣmam sāmagānam sulakṣaṇam
Sāmasarvānukramanī

But cp "Sāmaśramin in the Preface to Akṣaratantra —
"grantho yamṛktantrapraṇetuḥ śākaṭāyanasya samakālikena mahāmuninā āpiśalinā proktaḥ | samatantram tu gārgyeṇetyevam vayamupadiṣṭāḥ pramāṇikaiḥ"

2 Puṣpayaśasa audavrajeḥ puṣpayaśā audavrajiḥ V Br p 11

rūpa = añjovairūpa
ārsabha = śakvarsabha
sistha = ihavadvāsistha

Here the beginning of the word has been dropped There are terms in which the middle portion is dropped Such are —

janavarta = jamadagnerabhivarta
ksustambha = ksullakavaistambha
dvihimkādevya = dvihimkāravāmadevya

There are words of which the beginning and end both are dropped —

cineda = praticinedakāśita
tamasa = dirghatamaso'rka
mahī = āmahiyava

There are words of which sometimes the beginning is dropped and sometimes end —

ānūpa or vādhryaśva = ānūpavādhryaśva [1]
āndhī, ndhigava or gava = āndhigava

1 (a) For details cp R Simon, PpS 503-506, Burnell Arbr p XXXIV, RI pp LI, LIII That PpS also belongs to the pre Pāniniyan school of Sanskrit grammar has been shown by Burnell in On the Aindra School of Sanskrit Grammarians pp 27-48, Arbr p XXIII R Simon holds the same view Cp PpS p 503 See also Belvelkar, Syst Skt Gr p 11

(b) Just as in RT ra represents para, svara, and repha, so in the PpS gava = andhigava, but also gaungava, tamasa = dirghatamaso rka, but also dairghatamasa and so on It is noteworthy that in the three treatises the use of such clipped words is not very consistent, the full word is often used, and we also have more than one abbreviation of the same word The RT and the commentary also present a number of technical terms, which are, more or less, common to it, the Sāmatantra, the Pratiśakhyas and some grammars Such are —

akṣara, anga, abhyasta, abhinidhana, upasarga, ekavacana, nāmin, niṣṭha, pada, pratyaya, matra, lopa, varṇa, vibhakti, sandhyakṣara, samāsa, sparśa, svara and vyañjana According to Burnell these words belong to the Aindra School of grammar and these coupled with the evidence, shown later on point to an early origin of our treatise

āśu or bhārgava = āśubhārgava
idānām or samksāra = idānām samksāra
gauri, rīvita or vita = gaurivita
satrā or sāhiya = satrāsāhiya

Thus the close similarity of technical terms, occuring in the three treatises, and the identity of the names of their authors, coupled with the statement of VBr lead us to assume that the three analytical works were composed, in their original form, by Puspayaśas Audavraji

Starting on this clue, we may formulate our hypothesis, regarding the authorship of the RT as follows –

1 The original Rktantra was composed by Audavraji who also wrote Sāmatantra, Puspasūtra and a grammar on bhāsā, which had a distinct set of Pratyāhāras[1] as is shown by the first Prapāthaka of the RT

1 Cp "samniveşonyah pratyahararthah RT p 3 l 4 On Mahabhasya (1 1 2 110) Nageśa makes an important statement "pare tu parahakarabhave pi "e' ityeva sutram karyam pratisakhyadiprasiddhahaladipratyaharasiddhyartham' There are no Pratyaharas in any of the Pratiśakhya excepting ours, that refers to the Pratyahara of "ra and "ha Cp "pratyahare rahayor vargasaññña ∘ p 3 L 10 But in the main body of the text we do not find any pratyahara even in the RT This indicates that the original text was different from the present one, and the same was based more or less, on the system of Pratyaharas This Prapathaka also refers to the Brahmaraśi, which is supposed to be prehistoric Cp Nageśa (MBh 1 111 2 132) - asyakşarasamamnāyasya vagvyavahar ijanakasya na kaścit kartastyevamevaveda paramparyena smaryamanam | Hari quoted by Nageśa According to the tradition these were revealed by God Śiva himself by sounding his tabor The device of *anubandhas* or signification endings, so advantageously used by Panini is also found here which shows that the devic already existed and Panini only utilised it to its utmost limits Cp Pat on VII 1 18 athava purvasu tranirdeśo yam | purvasutre ye nubandha na tairihetkāryani kriyante Cp Belvelkar, Systems of Sanskrit Grammar p 23 Ajataśatru the commentator on PpS (Benares 1922 p 170) attributes a statement to Audavraji which is not found in the RT "evam hi smaratyaudavrajih | nāmyantadupasargaccetyekārah | ' the quotation may be from Audavraji s grammar on bhāsa which is not available at present

2 Śākatāyana, who may have been a follower of Audavraji, revised Audavraji's work, both in RT, where he quotes him by the name (53), as well as in grammar, where the former's work was superseded by that of the latter The main sphere of Śākatāyana's activity lay in grammar, hence it is futile to hunt all his doctrines in the RT

3 Yāska refers to Śākatāyana, and traces of Śākatāyana's analytic grammar are detected in Yāska's Nirukta To this we shall come later on

4 Pāṇini drew from Śāktāyana, and it unfortunately happened that his work acquired by its great merits such a celebrity as to supersede almost all that had been written on grammar before him, so that except the names and some particular rules of former grammarians, we have little left of this branch of literature, except what occurs occasionally in the Prātiśākhyas That Pāṇini knew Prātiśākhyas had been indicated long ago by Bohtlink and Muller, and it has been proved now by a comparison of Pāṇini's sūtras with those of the Prātiśākhyas, that Pāṇini largely availed himself of the works of his predecessors, frequently adopting their very expressions, though he quotes their names only in cases, where these have to serve as authorities for certain rules In all the sūtras, that are found parallel in RT and Pāṇini, the latter may owe a debt to the former

5 Simultaneously with Pāṇini[2] or a bit later than him, there occured the third and the final redaction of our treatise

1 For details cp Muller, Anc Skt Lit p 150-51

2 For the date of Panini cp Colebrook, Asiatic Researches VII (1801, Essays ed Cowell II p 4), Bohtlink II p XIII, Roth, zur Literatur und Gesch des Veda p 16, Reinaud, Memoires de l institute de France XVIII p 88, Weber, Indischen Literatur Geschichte p 199, with Weber agreed Julien and Muller, Westgaard, Uber den altesten Zeitraum der Indischen Geschichte p 72, Goldstucker, Pānini pp 225-227, Benfey Geschichte der Sprachwissenschaft p 48, Bhandarkar, Ind Ant I p 16, Burnell, Aindra School p 44, Pischel, ZDMG XXXIX p 95 Peterson, Detailed Report (1883 and his

and the authors of this stage expressly quote Śākatāyana[1] It was probably at this juncture, that a good many rules, rules that have little to do with the SV or any other Veda, were showed into the text[2] These are not referred to by Śaurisūnu in his Laghurktantrasangraha

6 The authors of the third stage drew their new material, possibly from Pānini, who had borrowed this from Śākatāyana and other predecessors[3], or more probably from Sākatāyana himself, whose work may have been partly known to them This becomes clear from a minute comparison of RT 189—211 with Pānini VI 1 135—157, the latter being much more systematic and comprehensive To cite only some RT 209 provides for "rathasvā" alone, while the corresponding rule in Pānini (VI 1 15 7) covers as many as five examples, the word "rathasyā" being included in them Pānini VIII 3 48 is a clear improvement on RT 128 RT 156-157 have been reduced to one sūtra (VI 1 138) by Pānini The results of such a testing will be found scattered through the notes, and these need not be summed up here

There also occur a few rules in the RT, which are clearly meant for bhāsā, and for which Pānini has no corresponding rules, while Kātyāyana has Cp 96, 97, 98, 99, 103, 106 with their notes Some of them seem to be an improvement upon Kātyāyana, but can be explained otherwise as well Take, for instance 96, which reads "bhāsāyām niparayoh"

paper on Aucityalankara of Kṣemendra (1885), cp also Bombay Sanskrit Series 31 p 51, Sylvain Levi, Journal Asiatique 1890 pp 234-240, Liebich, Pānini p 108, Winternitz, Gesch der Ind Litt III p 383, Belvalkar, Syst of Skt Gr pp 13-18 Intermediate Prose Selections 1924 on Nir 29, Schroeder, ZDMG 33 p 177 ff, 49 p 145 ff (169), Hillebrandt, Die Anschauungen uber das Alter des Rgveda ZDMG 1927 pp 67-68

1 In the beginning of the text "śvaso nāda iti śakatayanah"

2 Cp RT 189-211 and others with my notes Cp 107-109

3 Generations of grammarians must have preceded Pāṇini Cp Kielhorn, Der Grammatiker Pāṇini NGGW 1885 p 189, Liebich, Pāṇini p 16

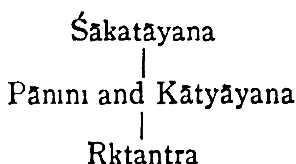
This would apparently imply that there are many instances, where the *a* is followed by 'nī' and that the rule prescribes *vrddhi* for them Kātyāyana, on the other hand, limits the scope of the sūtra to three words i e "svairī", "svairinī", and "aksauhinī", because these may have been the only words to which the *vrddhi* phenomenon was applied A similar explanation can be offered for 106, which reads "vatsatarādīnāmrni" This also would, prima facie, imply that there are many instances to be covered by the rule There may have been many, but since in Kātyāyana's time these were only six, he incorporated them into a vārtika, and thus made the scope of the sūtra precise And the comparison of the sūtra with the vārtika strongly suggests that the author of the former was not at all acquainted with the vārtika Had he known it, he would have, for brevity's sake, begun the sūtra with *pra*, which comes first in the vārtika, and not with *vatsatara*, which stands second in the vārtika, and is also a larger word

In fact, this kind of comparison seems no safe foundation for any chronological edifice, and we must accept its results with the utmost caution Such similarities are bound to occur in any class of works, and they need not be more than an ancillary to the chief argument, otherwise corroborated Were we to rely solely on them, we shall be forced to admit that Yāska was later than Pānini and even Kātyāyana[1] The sūtras of Pānini nowhere make any provision for the formation of words like "aparna", which occurs in Nirukta (III 2), nor did Pānini know Yāska's explanation of "sūryā" (RV X 85 20) by "sūryasya patni" Pānini, must therefore, have preceded Yāska, else how to account for such an omission in Pānini ? Kātyāyana removes the last defect by prescribing the vārtika "sūryāddevatāyām cāb vācyah" (IV 1 48) We shall have to

1 Yaska was prior to Panini Cp Liebich, Panini p 19, Zur Einfuhrung in die Indische einheimische Sprachwissenschaft II p 28 ff For details see Roth, Nir, 1 17 p 38, Hillebrandt, Die Anschauungen uber das Alter des Rgveda ZDMG Vol 81 pp 68 69

presume that the author of the vārtikas came after Yāska and utilized his material But the first omission is not rectified even by Kātyāyana, who explained "prārna" and "rnārna" etc , but not "apārna" of Yāska This would lead us to assume that Yāska came after Kātyāyana[1] But this is all fallacious, and none would entertain this even for a moment

The utmost, that we can conclude from such similarities, is this, that these rules may have been taken from Pānini, and Kātyāyana into the Rktantra, but the former too borrowed them from Sākatāyana and others Thus the process is reduced to this —



and although Rktantra may owe some rules to Pānini and even to Kātyāyana, yet both of them stand indebted to Śākatāyana, and Śākatāyana was the author of Rktantra

The hypothesis does not cause surprise, when we note, that exactly the same thing happened with regard to the authorship of the Puspasūtra

Nothing was definitely known about the authorship of the PpS The Ms C , used by R Simon ascribes it in the end of its fifth and sixth chapters, to a Gobhila[2], while the S Indian Mss distinctly attribute it to Vararuci[3] One Ms[4] however, connects the treatise with Audavraji and this is significant Weber[5] threw out a suggestion that the extant PpS is not the work of one man, but is a sort of collection done by

1 Cp Belvalkar, Systems of Sanskrit Grammar p 7

2 Muller, Anc Sanskrit Literature p 210, R Simon, PpS p 49,

3 Burnell, Arbr XXIII , R Simon, PpS p 495

4 Cp A Catalogue of the Sanskrit Manuscripts in the Adyar Library Vol I p 51 25 c 11 Grantha character

5 Akad Vorlesungen uber Ind literaturgeschichte 1876 p 91

several hands R Simon, has beautifully shown the successive stages, through which the work has passed[1]

Now the name Puspayaśas[2] seems strongly suggestive that the work originated with Puspayaśas, a renowned ācārya of the Sāmavedins, and was successively revised by Vararuci, Gobhila and others

The same thing is told about Sāmatantra, of which thirteen Prapāthakas are commonly known But one Ms has two additional chapters called Sañjñāprakarana, and Burnell reports that two more, called Parvaprakarana are known in the Gujrat[4]

And it is very doubtful whether any one of the Prātiśākhyas has escaped extensive modifications, by alteration, insertion, and addition, since its first substantial construction The fact that in the RPr, all that is essential to make out such a treatise, is contained in the first half, or chapters I IX, is strongly suggestive of the accretion of the later chapters, and the character of more than one of them lends substantial support to this suggestion That the VPr has suffered interpolation and addition is the opinion of Whitney, and the same may be held with regard to the TPr and CA It has been suggested that some of the many citations of authorities found in the TPr[6] have been interpolated in the Prātiśākhya,

1 R Simon, PpS 499

2 unadisphutikaranaya vararucina prthageva sutrani pranitani | tadyatha "krvapajio Vimalasarasvati, the auther of Rupamala quoted by Belvalkar Systems of Sanskrit Grammar p 27

3 The practice of using half names is common

4 Burnell, Arbr XXIV

5 Whitney, CA p 580

6 For the list cp Whitney TPr p 430 According to Whitney all the metrical rules (TPr XVII 8, XXII 14 15, XXIII 2, 14 15 20 XXIV 5, 67) are to be taken as unauthentic

They are found in other parts of the Pratiśākhya literature In the same category may also be included the seventeenth and eighteenth chapter and all that follows the twentyfirst on the score of the content alone For details see Whitney, TPr pp 432-433

after the latter ceased to be a mere body of practical rules for the guidance of a school, and in virtue of its thoroughness and comprehensiveness, gained more the character of a phonetic treatise on the Black Yajurveda and was used in other schools than that which originated it

And a similar story is told about Yāska's Nirukta Dr Lakshman Sarup, who has based his edition of Nirukta directly or indirectly, on the evidence of sixty five manuscripts[1], has beautifully shown the three[2] stages of interpolations in the Nirukta, where the successive interpolations from one family to another, are invariably the amplifications of the text of a shorter recension, and are thrust between sentences, wherever the text could be so enlarged with impunity, as, for instance, in multiplying the number of etymologies and attributing them all to Yāska[3]"

The same thing was suggested by Goldstucker[4] with regard to the Unādis of Pānini The list of Unādis was first drawn up by Pānini on the basis of Śākatāyana,[5] and was afterwards modified and corrected by Kātyāyana The extent of the

1 Sarup, Nirukta, Introduction p 23

2 Sarup Nirukta, Introduction pp 19-20 The three stages are —

(*a*) D i e the commentary of Durga written before the addition of Pariśiṣtas and embodying the whole text of the Nirukta represents the earliest period, i e about the thirteenth century A D

(*b*) B i e the Mss of the shorter recension represents a period later than D, when the Pariśiṣtas, were added but not divided as yet into different chapters and when the old orthography was still prevalent

(*c*) A i e the larger recension represents a still later period when the Pariśiṣtas had been divided into chapters and old orthography had gone out of use

3 Sarup Nirukta p 22 An analogous example is furnished by Latin literature, the text of Servius the commentator of Virgil, shews a similar threefold amplification

4 Pāṇini, his place and c pp 170, 181 (reprint 130 139)

5 Cp "nāmānyākhyātajaniti śākatayano nairuktasamayaśca Nir I 13 Cp Nāgeśa, ŚŚ on P II 3 1 Goldstucker does not notice this

changes introduced by Kātyāyana into the text, was so great, that ultimately popular tradition came to credit him with its sole authorship[1] And this is exactly what we have noticed with regard to RT Here also the tradition has practically forgotton all about the real author of the text, and has consequently credited Śākatāyana with its sole authorship

VI

But assuming that Śākatāyana was the chief author of the RT the question arises "*do we find any trace of his opinions in it ?*"

Before we attempt an answer to this, let us see, what works Śākatāyana wrote besides the RT

1 Śākatāyana wrote a treatise on the *pada* text, presumably of the SV This is shown by the remark of the commentator on CA (preface to the IV chapter) which runs "samāsāvagrahavigrahān yathovāca chandasi śākatāyanah I tathā vaksyāmi catustayam padam nāmākhyātopasarganipā tānām II

2 Śākatāyana wrote an analytic grammar This is shown by the following —

(*a*) Yāska[3] says —

"nāmānyākhyātajāniti śākatāyanah I"

(*b*) Kātyāyana[4] puts the same thing as —

"nāma ca dhātujamāha nirukte vyākarane śakatasya ca tokam I"

1 "unadisphutikaranaya vararucina prthag eva sutrani pranitāni | tady athā krvapaji" Vimalasarasvatī, the author of Rupamalā, quoted by Belval kar, Systems of Sanskrit Grammar p 27

2 "As Śakatayana has set forth for Veda, the combination, division, and disjunction of words in *pada*, so will I set forth the quadruple word, noun, verb, preposition and particle" Whitney in the preface to the IV Ch

3 Nir 1 12

4 On Pāṇini III 3 1, while discussing that every word is derived from a verbal root

(*c*) Patañjali[1] says —

"Śākatāyana was an analytic grammarian, as opposed to the etymologist"

3 Śākatāyana wrote a treatise on phonetics The following are the references to it —

(*a*) CA II 22 states that according to Śākatāyana final *y* and *v*, are uttered with a slighter effort[2] The same thing is ascribed to him by Pānini[3]

Now Rktantra, while treating the loss of *y* and *v*, records the view of Naigi in 159, of other teachers in 160, and at the end states, that the half of *y* and *v* is omitted, which is another way of saying the same thing This view is not attributed to any particular teacher Does it not show that the treatise represents, in the main, the doctrines of Śākatāyana, and belongs to a school, which derives its name from him?

(*b*) RPr (VIII 16) states that according to Śākatāyana, in the diphthongs, e and ai, *a* forms the first half, and *i* the second, in o and au, *u* forms the second half[4] The view is implied in 15 Cp note on it

(*c*) VPr III 9 states that according to Śākatāyana, *visarja nīya* becomes a sibilant before a sibilant The phenomenon is prescribed by 177

(*d*) VPr III 12 states that according to Śākatāyana, *visarjanīya* becomes jihvāmūlīya before gutturals and upadhmānīya before labials[6] This is, in a way, covered by 177

(*e*) Pānini VIII 4 50 attributes to Śākatāyana the view, that duplication does not take place in a group of more

1 On Pānini III 3 115 Cp Nageśa ŚŚ on Pāṇini III 3 1

2 "leśavṛttiradhisparśam śākatāyanaḥ CA II 24

3 "vyorlaghuprayatnataraḥ śākatāyanasya Pāṇini VIII 3 18

4 "sandhyeṣvakāro'rdhamikāra uttaram yujorukara iti śākatāyanaḥ RPr XIII 39

5 "pratyayasavarṇam mudi śākatāyanaḥ VPr III 9

6 "jihvāmulīyopadhmānīyau śākatāyanaḥ VPr III 12

than two consonants[1] The phenomenon is indirectly prescribed by 169 Cp note on it

(*f*) VPr III 86 states that according to Śākatāyana[2] the *n* of "pari nah" becomes "n" In SV "pari" is followed by "nah" only twice (SV II 560, II 247) The former is covered by 274, but the latter is not, and this seems exactly the reason why Śaurisūnu specially cites "pari nah śarmayantyā" as an example of cerebralisation in his Laghurktantra sangraha[3] It is just possible, that a rule to that effect existed in the RT, which somehow or other fell out of it

(*g*) VPr IV 5 states that according to Kāśyapa and Śākatāyana, *m* and *n* are dropped, when they are followed by *r* and a sibilant[4] In the note on 112, I have shown in details that *n*, when preceded by a long vowel, is reduced to *visarjanīya*, and the same, when preceded by *ā*, becomes *y* by 117, only to be dropped by 158, but when preceded by other long vowels, it is reduced to *r* by 115, and an *anusvara* is inserted by 185 between the vowel and *r* The VPr seems to refer to this phenomenon

(*h*) RPr I 16 states that according to Śākatāyana, the first of a class can only be a final Rule 172 moves against it and the reason is shown later on

(*i*) The commentator on CA (IV 30) cites a verse[6] which according to Whitney means "Śākatāyana mentions five cases in which *yā* suffers separation by *avagraha*, it is

1 'triprabhrtiṣu śakatayanasya' Panini VIII 4 50

2 "pari ṇa iti śakatāyanah' VPr III 86

3 Benfey has in both the places 'pari nah" Put RV and JS read 'pari nah' Cp Caland JS Einl p 34

4 "lopam kaśyapa śakaṭayanau" VPr IV 5

5 "prathamam śākatāyanah" RPr I 16

6 pañcaivavagrahanaha yā śabde śākatāyanah |
antodattah padatvam ca vibhaktyarthe bhavettu yā ॥

accented as final, and stands as an independent element, when used as a case ending The examples cited by the commentator are not found in the SV, and there being close affinity between Śākaṭāyana and Śaunaka[1], Śākaṭāyana may have laid down such a rule in his treatise on *pada* text, more or less, applicable to both the SVPp and AVPp

Thus barring one or two cases, all the views, attributed to Śākaṭāyana, that concern *phonetics* are easily traced in the RT And it was rather presumptuous on Burnell's part that he, without instituting a searching enquiry into the matter, hastily pronounced[1] —

"But of all his (Śākaṭāyana's) distinct and peculiar opinions, there is no clear trace in the text The text is attributed to Śākaṭāyana, but so far as we know the teachings of that old grammarian, there is no adequate reason for supposing this ascription to be correct"

VII

How is it that Pāṇini stands indebted to Śākaṭāyana ?

While discussing the authorship of the RT I stated that, with regard to the statements which are similar in RT and Pāṇini, the latter may owe a debt to the former It has been shown in the notes, that the rules 189–211 of the RT, are found virtually in the same form in Pāṇini VI I 135–157 These rules have no bearing on the SV, and this suggests, that the same were added to the text later on Here one would argue that the followers of Śākaṭāyana borrowed these sūtras from Pāṇini and not vice versa This may be true, but the question in that case would amount to this —

"Are these sūtras of Pāṇini, his own, or has he borrowed them from an earlier grammarian ?"

1 Burnell, RT p X

50 Pānini has closely followed the implications of the SVPp

In the note on 210, I have shown in details, that it was beyond the ken of Pānini to show the formation of those words, which he regarded as *underivative*, and that, wherever, he, in order to make his work encyclopædiac, has introduced their formation into it, he has obviously followed Śākatāyana, and this view is emphatically endorsed by Kātyāyana, Patañjali, Kaiyata and Nāgeśa[1] And if we once assume that Pānini borrowed 210 from Śākatāyana, there is nothing to prevent us from assuming that, in all the statements, that concern *underivatives*, and are found similar in Śākatāyana and Pānini, the latter owes a debt to the former

And this is not at all surprising We have just noted that Sākatāyana wrote a work on the *pada* text, presumably of the SV, gave *etymologies*, that sounded peculiar to others, and also wrote a work on *phonetics* The first two works are not available, and the extant *pada* text of the SV is generally ascribed to Gārgya[2] Inspite of that, the same forms the basis of the RT and exhibits unmistakable traces of Śākatāyana's system Now if we could only show that Pānini in his Unādisūtras has closely followed the implications of the SVPp, we shall have automatically demonstrated the later's indebtedness to the former

It is a rule in SVPp that it *does not divide the root and the suffix*, and *does invariably separate the prefix from the body of the word* Pānini has closely followed in his Unādi[3]

1 On Panini III 3 1 For details cp Nageśa, ŚŚ on this sutra

2 Cp Durga on Yaska (IV 4) —

"bahvrcaṁ mehanetyekaṁ padaṁ | chandogānaṁ trīnyetāni padāni "ma iha na' iti tadubhayaṁ paśyata bhāṣyakarenobhayoh śākalyagārgyayo rabiprāyavatrānuvihitau' | Durga lived about the beginning of the 14th century (L Sarup, Nir 29) and as he quotes here the old commentator i e Skandasvāmin as his authority, his statement is entitled to consideration Cp also Sāmaśramin, Preface to the Akṣaratantra

3 I have already pointed out that Śākatāyana was the chief founder of the Unādiprakriya Unādis may have existed even before him, but it was

the implications of this practice This will be clear from the following —

SVPp	Pānini
panthāh	patastha ca[1] (656)
anīkah	anihrsibhyām kicca (626)
isirah	isimadi° (595)
sthavirah (but sthā । virih)	ajirasi° (595)
vidathāni[2]	rudividibhyām nit (622)
patangah[3]	paterangac (600)
uktham	pātrnudivaci° (604)

no doubt, he, who at first put them into a systematic form, as is shown by the clear statements of Yaska, Katyayana and Patañjali Panini, who came some centuries later, overhauled this list and made definite improvement upon Sakatayana The extant Unadis exhibit unmistakable marks of Panini upon them They use sañjñas such as hrasva, dīrgh, pluta, udatta, upadha, lopa, samprasaraṇa and abhyasa in the same sense in which Panini uses them The elliptical words i e *anubandhas* of the Unadis are also similar to Panini's

Katyayana, who came later than Panini, improved his work, and the extent of the changes introduced by Katyayana into the text was so great, that ultimately he came to be regarded as the sole author of the Unadis Cp Belvalkar, Syst of Skt Gr p 27

All the lists of Unadis have not yet been published We have only Pañchapādī in the Siddhanta Kaumudi A Daśapadi has been edited by my friend Pt Brahmadatta and is now in the press at Benares The publication of the complete list of Unadisutras will open a new and fascinating field for researches on Indian Grammar

1 The reference is to SK of M M Śivadatta

2 On *vidatha* cp Muller, SBE 32, 350, Bloomfield, JAOS 19, 2, 12 ff, Geldner, ZDMG 3 52 733-61, Wackernagel, Altind Gr I 108 and Macdonell, Vedic Gr p 23

3 I do not see any reason why "patanga" has been included in the list "samudradi" (CA IV 40) which negatives the division Note that "samudra" is divided into *sam* | *udra* in the SVPp The Padapātha of the AV has been edited in full by Shankara P Pandit in his AV The Padapātha contains serious errors both in regard to accentuation and the division of compound verbal forms, as well as in other respects Macdonell, Vedic Gr p 4 Cf also Luders, on *hrdyota*, Vyāsaśikṣā p 55

SVPp	Pānini
haryatah	bhrmrdrsi° (621)
vrsabhah	rsivrsibhyām kit (622)
ojah	ubjerbale balopaśca (639)
aksarah	aśeh sarah (619)
parvatah	bhrmrdrsi° (621)
kumārah	kameh kidiccopadhāyāh (623)
etaśah	inastaśan taśasunau (624)

These words are not separated in the SVPp, and according to Pānini, they consist of only two elements i e the root and the suffix Now let us see some specimens, where SVPp, Yāska, and Pānini all the three agree —

SVPp	Pānini	Yāska
atithih	rtanyanci° (607)	"abhyatito grhān bhavati I abhyeti tithisu parakulāniti vā i" (nir 4 5), The first derivation accords with the SVPp
ātmā[1]	sātibhyāmaninmaninau (637)	"atmātatervā i āpter vā I api vāpta iva syāt I yāvadvyāptibhūta iti i"(nir 13 15)
parśuh	sprśeh svanśunau pr ca (642)	"parśuh sprśateh" (4 3)
parjanyah	parjanyah (prsu secane) (621)	"parjanyastrpeh iād yantaviparitasya i tarpayitā janyah i paro jetā vā i paro janayitā vā i prār jayita vā rasānām i

1 For the discussion on tman = ātman cp Wackernagel, Altind Gr I 61, Macdonell, Vedic Gr p 11 Muller Anc Sanskrit Lit p 23 note

SVPp	Pānini	Yāska
		(10 10) The first derivation accords with the SVPp
naksatram[1] (yajatram) (vadhatram)	aminaksiyajivadhipa tibhyo 'tran (621)	"naksatrāni naksatergatikarmanah ı (III 20) amum sa lokam naksate ı tannaksatrānām naksatratvam ı" (T B 1 5 2 5 6) But the derivations "nemāni ksatrā niti ca brāhmanam" (SRV 1 50 2) and "na vā imāni ksatrānyabhūvanniti" (TB II 7 18 3) are not favoured by SVPp, and hence are not followed by Pānini
ahih	āhantiti[1]	"ahirayanāt ı etyanta rikse ı ayamapīta ro' hiretasmādeva ı nirhrasitopasargahi" (II 17) The derviation from √han + ā is not favoured by the SVPp Were it acceptable to Pp, the prefix ā would have been separated

There are instances, where Yāska has deviated from the SVPp, and Pānini has followed him instead of the former

1 Macdonell, Vedic Gr pp 38 74

To cite only a few instances —

SVPp	Pānini	Yāska
aksi (= a I ksi)	aśernit (624)	"aksi casteh I anakteri tyāgrāyanah I" (I 9) Both the derivations move against the SVPp
aksa (= a I ksa)	aśerdevane (616)	"aksāh I aśnuvata enāniti vā I abhyaśnuvata ebhiriti vā I" (IX 7)
asurasya[1] (= a I surasya)	aseruran (594)	"asurāh I asuratāh" (na+su+ra+tāh) This accords with the SVPp But "sthānesvastāh I sthānebhya iti vā I api vāsuriti prānanāma I astah śarire bhavati I tena tadvantah I" go against the SVPp, because in that case *a* will not represent negation, and hence would not be separated
viprah (vi I prah)	rjrendrāgra° (607) Pānini dirives the word from √vip	
putrah (= put I trah)	puvo hrasvaśca (637)	"putrah I puru trāyate I punnarakam I tatastrāyata iti vā I" This accords with the SVPp But "nipa-

1 The word cannot reasonably be connected with assur, either as source or result Cp Thomas JRAS 1916 p 364

SVPp	Pānini	Yāska
		ranādvā i" militates against it, and the same has been followed by Pānini

Instances are not wholly wanting, where Pānini wavers between SVPp and Yāska To cite only one —

SVPp	Pānini	Yāska
mitram (= mi i tram)	amicimidiśibhyah kt rah (637)	"medayatervā" (X 21) But "mitrah i pramītes trāyateh i samminvāno dravatīti vāi" accords with the SVPp
amitram (a i mitram)	amerdvisati cet (638) Here Pānini derives the word from √mi with "*tra*" as suffix and not a second word Thus Pānini's inconsistency in the derivation of *mitra* and *amitra* is obvious	

Instances are not wanting, where Pānini has rejected both the SVPp and Yāska, and has offered his own derivation To quote only one —

SVPp	Pānini	Yāska
usra (u i sra)	Pānini derives the word from √vas and thus the word is indivisible Cp "sphāyi tanci∘" (605)	"utsrāvino syām bhogāh" Nir IV 9 This reading is adopted by Sāyana on RV III 31 11, but

SVPp	Pāṇini	Yāska
		Dr Sarup adopts "usrāvino' syām"

Instances may be found, where Pāṇini has rejected the SVPp and has accepted one (which is inferior) of the many derivations, given by Yāska To quote only one —

SVPp	Pāṇini	Yāska
utsam (ut। sam)	udigranthikuśibhyaś-ca (618) Pāṇini prefers to derive the word from √ ud, which he does not consider as prefix	"utsah। utsaranādvā। utsadanādvā। utsyandanādvā।" These well accord with SVPp But "unatter vā" (X 9) goes against it, and the same has been accepted by Pāṇini

Instances are not *wholly* wanting, where Pāṇini has rejected Yāska and the authorities quoted by him, and has accepted the view of the SVPp The following is most significant —

SVPp	Pāṇini	Yāska
"agnim" this is not divided by the *pada* text	Pāṇini derives the word from √anj Cp "anger nalopaśca" (608)	Yāska offers five derivations of the word — "agnih kasmāt। agranir bhavati। agram yajñesu praniyate। angam nayati samnamamānah। aknopano bhavatiti sthaulāṣṭhīvih। na knopayati। na snehayati। tribhya ākh-

SVPp	Pānini	Yāska
		yātebhyo jāyata iti śākapūnih । itāt । uktāddagdhādvā । nītāt" Nir VII 14 Now in all these derivations, the word must be divided
Prathamah (Not separated in the Pp)	prathermaśca (645)	"prathamah pratamo bhavati" II 22

There are instances, where Pānini accepts Yāska only partly To cite only one —

SVPp	Pānini	Yāska
ahah (a । han)	nañi jahāteh (603) Pānini regards *a* as representing negation and not as a prefix (= na hiyate, tyajyata ityahah)	"ahah kasmāt । upaharantyasmin karmāni । (II 20) Yāska derives the word from √hṛ+ā which is rejected by Pānini The derivation according to the SVPp would be, perhaps, "na hanyata ityahah", which seems better, as it reflects the popular continuity of the cycle of day and night Thus the difference between the three grammarians, with regard to this word, seems to have been great

There are instances, where Yāska offers numerous derivations for a word, but Pānini accepts only one, which accords with the SVPp To cite only one —

Yāska offers the following derivations for the word *indra*[1] —

"indrah ı irām dṛnātiti vā ı irām dadātiti vā ı irām dadhā titi vā ı irām dārayata iti vā ı irām dhārayata iti vā ı indave dravatīti vā ı indau ramata iti vā ı *indhe bhūtānīti vā ı tadya denam prānaih samaindhamstadindrasyendratvamiti vijñāyate* ı idam karanādityāgrāyanah ı idam darśanādityaupamanyavah ı *indatervaiśvaryakarmanah* ı indañchatrūnām dārayitā vā ı āda rayitā vā yajvanām ıı" Nir X 8

Of all these derivations only two, (*a*) "indhe bhūtāni" (*b*) "indatervaiśvaryakarmanah" accord with the SVPp, which does not divide the word, and the latter of the two has been actually accepted by Pānini, who forms the word with the √idi+ra Cp "ṛjrendrāgravajra∘ (607)

That Yāska tacitly follows the SVPp need no longer be doubted, and I cite here only one or two specimen instances to illustrate the point —

SVPp	Pānini	Yāska
purusa[2] (Not divided in the SVPp)		Yāska offers three derivations for the word — "puri sādah ı puri śayah ı pūrayater vā ı pūrayatyantah" (1 23) The last derivation accords with the SVPp, and has been accepted by Pānini

1 Cp Wackernagel Altind Gr I 157 note

2 puruṣa = pūruṣa = purṣa Cp Wackernagel, Altind Gr I 51 52

SVPp	Yāska
	Cp "purah kuśan" (630)
sūryah (Divided only once)	Yāska offers three derivations — "sartervā । suvatervā । svīrayatervā ।" (XII 14) The last (√ir+su) derivation accords with the division
adri (Not divided in the SVPp)	Yāska derives the word — "adrirādṛnātyeva । api vātteh syāt" (IV 4) The latter harmonises with the SVPp and has been followed by Pānini Cp "adi śadi bhū śubhibhyah krin" (629)
hiranya (Not divided in the SVPp)	Yāska states — "hiranyam kasmāt । hriyata ā yamyamānamiti vā । hriyate janājjanamiti vā । hitaramanam bhavatiti vā । hrdayaramanam bhavatīti vā । haryatervā syāt prepsākarmanah ।" (II 10)

SVPp	Yāska
	The first two and the last one accord with the SVPp

Now, let us see some words, which are separated by the SVPp and have been accordingly derived by Yāska and Pānini Such are —

SVPp	Pānini	Yāska
svasti (su । asti)	sāvaseh (638)	"svasti । su astiti" (III 21)
candramāh (candra । māh)	candre mo dit (641)	"cāyan dramati । can dro mātā । chandram mānamasyeti vā ।" (XI 5)
adbhutam (ad । bhutam)	adi bhuvo dutac (642)	"ad bhutam । idama pitaradadbhutama bhūtamivānyasya ।" (1 67) The word is omitted in the Index by Dr Sarup
dūrāt (duh । āt)	durino lopaśca (606)	"dūram kasmāt । dru tam bhavati । duran yam vā ।" (III 9,
uccā[1] (ud । cā)	udi cerdaisih (642) (for uccaih)	"uccairuccitam bha vati" (IV 24)
vātāpyāya (vāta । āpyāya)	vātapramih (625) (which is similar)	" vātāpyamudakam bhavati । vāta eta

1 Cp avyayanam CA (IV 71) which negatives the division of indeclinables The commentator cites "ucca nicat But cp Macdonell Vedic Gr p 30 In other respects there is a close resemblance between the Padapāthas of SV and AV For instance "pṛtanaṣat' is not divided in SVPp it is also indivisible in AVPp Cp "sanāvādante' CA IV-70 "viśpatim' is not divided in SVPp p 196 It is also not separated in AVPp Cp CA IV 60 Cf also Whitney 1084 a

SVPp	Pānini	Yāska
		dāpyāyayati ।" (VI 28)
durona (duh । ona)		"durona iti । gṛhanāma । duhkhā bhavanti । dustarpāh ।" (IV 5)
osadhi (osa । dhi)		"osaddhayantiti vā । osatyenā dhayantīti vā । osam dhayantīti vā ।" (IX 27)
upamā (upa । mā)	(upamimite'nayā)	"upamimite"(III 13)
gavyūti[1] (go । yūti)	"goryūtau chandasyupasamkhyānam" a vārtika on Pānini VI 1 79	
sakhi (sa । khi)	"samāne khyah sa codāttah" (635) See how closely Pānini follows the Pp	
udaram (u । daram)	"udi drnāterajalau pūrvapadāntyalopśca" (642) This is most significant, and makes it unmistakably clear that Pānini has closely followed the SVPp	

These are some of the typical instances which provoked Dr Burnell to remark —

"These specimens of the Padapātha of the Kauthumas are not calculated to give a high opinion of its author or outhors, who were not even consistent in their treatment of the words"

But how beautifully cogent and charming does it all look, when read in the light of the comparison with Yāska and Pānini ?

It is clear, at any rate, from the above shown comparison, that there is a remarkable affinity between the deriva

1 Bohtlink and Roth analyse gavi-uti Cp also Macdonell Vedic Gr p 65

tions implied by the SVPp and those given by Yāska and Pāṇini

Granting this, let us now proceed with the *authorship* of the SVPp Now, the most glaring feature of contrast between the SVPp and RVPp is this, that, while *the former invariably separates the prefix from the word, the latter, as a principle, does not do so* This will be clear from the following —

		SVPp	RVPp
parinasi	=	pari + nasi	parīnasi
durāt	=	duh + āt	durāt
durone	=	duh + one	durone
utsah	=	ut + sah	utsah
samudram	=	sam + udram	samudram
samatsu	=	sam + atsu	samatsu
samidbhih	=	sam + idbhih	samidbhih
viśūvatah	=	vi + suvatah	visuSvatah
sunrtāvati	=	su + nṛtāvati	sunrtāSvati
samānam	=	sam + ānam	samānam
prānah	=	pra + ānah	prānah
duronayuh	=	duh + onayuh	duronaSyuh
upamām	=	upa + mām	upamām
samicine	=	sam + icine	samicine

This shows that the SVPp regards the *prefix* as a virtually *independent element*, and hence invariably separates it from the word, while the RVPp holds the *prefix* as a mere *ancillary to the word*, and so, nowhere makes the like separation Bearing this in our mind, when we read in Yāska —

"na nirbaddhā upasargā arthānnirāhuriti śākaṭāyanah ı uccāvacāh padārthā bhavantīti gārgyah ı tadya eṣu padārthah prāhurime tam ı" (1 3)

we are irresistibly driven to the only conclusion that the author of the SVPp was none else, but Gārgya, who was the chief exponent of this peculiar doctrine And this assump

tion is confirmed by the tradition, recorded by Durga in his commentary on Nirukta IV 4

These indications ought to have made Burnell pause before he wrote down his dictum —

"Were it possible to conclude that we have in it (SVPp) the work of one of the earliest of the grammarians, such as Gārgya, it would deserve the minutest consideration, but there is not the slightest reason to give credit to the tradition as reported by Durgācārya, nor is there sufficient reason to suppose that this *pada* text is even an old work of the kind" (RT XXI)

What a terrible disregard for the tradition ? All that was based on tradition was torn to tatters, so much so that the *winged words* of the Veda, Epics and Purāṇas were shown as no more than a poetic myth Little did the early Indologists know that a careful comparison of these literary remains of our forefathers with their monumental inscriptions would one day help in placing the universal history on a firmer foundation than before[1] By this I do not imply that all Indian traditions are correct and trustworthy, nor do I think that that claim can be made on behalf of the traditions of any other country in particular All what I want to press home is that the traditions of a country, despite the embellishments which they invariably receive at the hands of the mythmongering bards are the bearer of its history and therefore must not be, in toto rejected unless there be sure grounds against them

But admitting that the extant SVPp did originate with Gārgya, can we emphatically say "*It is in toto the creation of Gārgya*"

1 Waddel Maker of Civilisation in Race and History Preface pp XXI XXIII though he very often makes sweeping remarks and is not reliable otherwise as well

The answer will be *No* And the reasons are patent The word "sūrya" occurs, in its different forms, 38 times in the SVPp Out of 38, 37 times it is not divided, but on p 80 we find "sūryasya" split up into "su | ūryasya ' The fact seems significant, because this division occurs in the commentary on the rule 93, and it may indicate that this solitary "su | ūryasya" is an intrusion in the SVPp from the side of Śākatāyana "samatsu" is not divided on pp 12 36, but it has been split up into "sa | matsu (on pp 47, 177, 199, 222) which militates against the usual way of analysing prefixes, and Benfey actually notes "sam | atsu[1] " "āditya" has not been divided in the *pada* text but the derivation offered by Yāska[2] requires separation, and Burnell has actually noted one case, where the word has been rightly split up into "ā | ditya[3] " "pari srava" is not divided (on p 154), and so is "upamānām[4]" on p 159 "svastyayanih" is not split up, but "svastibhih" has been rightly divided into "su | astibhih " "uccā" is divided into "ut | cā", a division accepted by Yāska and Pānini, but "nīca" is not split up, though Yāska and Pānini require it[5] "avadyāt" is not analysed, though *a* here represents negation, and Pānini accordingly analyses it as "a-vad-ya[6]" "asiknī" is not analysed, though Yāska's derivation[7]

1 Benfey SV Einl LIX

2 "adityah kasmat | adatte rasan | adatte bhasam jyotisam | adipto bhaseti va | aditeh putra iti va | " Nir II 13

3 RI XVII

4 Whitney (CA IV 53) has given quite a list of compounds and derivatives, the division of which may plausibly be supposed to have been neglected by the authors of the AVPp, from uncertainty of etymology, anomaly of forms, difficulty of restoring the original constituents, or the like He has also noted the discordance among the *pada* texts of the Vedas in details Significant, however, is the difference in noting "samvatsara" The RVPp never divides the word, while the AVPp invariably writes sam | vatsara

5 "nīcairnicitam bhavati" Nir, IV 24, "nau dīrghaśca" SK p 642

6 ' kutsite vadernañi yat " SK p 644

7 "asita | sitamiti varnanama | tat pratisedho' sitam | " Nir IV 26

favours it "śambaram" has been split up into "śam ı baram", though the later authorities regard "śmba" as one word[1] "nijaghnih ı nijaghnih" may be, obviously, explained as a slip of printing[2]

Such are the many anomalies in which the *Pada* text abounds Some of them may be the whims of the original author, some may be attributed to the ignorant scribes[3] and yet others to the printers

But the question of vital concern to us, here, is —
Do we find any trace of Śākaṭāyana in it ?

The answer is *Yes* We have already suspected Śākatāyana's hand in the solitary "su ı ūryasya" in the SVPp RPr I 3 states that according to Gārgya, the *third consonant of each class* is to be used as a final Instead of following this rule, the *Pada* text, adopts the contrary, viz that of Śākatāyana, that the *first of a class* can only be a final[4] Some of the derivations, which are found alike in the SVPp and the RT, may also be attributed to Śākatāyana

One thing more Yāska states that Śākatāyana[5] did not

1 śamba iti vijñanama | samayatervā | satayaterva | ' Nir V 24 śamerban SK 631 See also śamerbuk ca (śambukah 628 and 'janerbuk jambukah 628) In such words the origin of *b* is obscure Most of these probably come from a foreign source Cp Macdonell, Vedic Gr p 36

2 Owing to the ignorance of scribes mistakes crept in the RVPp Cf Macdonell, Vedic Grammar p 67 (74a)

3 A striking instance of such a slip occurs in the commentary of PpS VII 288, where the MS reads madhyamayavarum' for sandhyamayavayavam (RT 111), where R Simon puts a query mark Cp R Simon, PpS p 676 RT 117 is also quoted on this sutra of the PpS

4 tasmadantyamavasane tṛtiyam gargyah sparśam 'RPr I 15 "prathmam śakaṭāyanah RPr I 16 But cp 172, which presumes the finals in the SVPp as *third* of the series, and not the *first* The rule came into Śakatayana's treatise from the side of Gargya This will show how difficult it is to ascertain the value of the discordant facts recorded pellmell

5 "na nirbaddha upasargā arthannirahuriti śakatāyanah" Nir I 3

consider the prefix as an independent element, but the RT, based as it is on the extant SVPp, regards it as an independent element Thus, we find a *Pada* text, attributed to Gārgya and a Prātiśākhya attributed to Śākatāyana, but in neither case, the peculiar doctrines, attributed to them, are fully found *How to explain this?*

While discussing the precise scope of a Prātiśākhya, we noted, that, towards the close of the Brāhmana period, the tendency for generalisation arose, which slowly and gradually reduced the numerous Śākhās of a Veda to the minimum, and subsequently led to the unification of the different Prātiśākhyas of a Veda into one Stretching this argument a little further, we may assume, that, both the SVPp and the RT were much modified in later times, to suit the then current views of the Sanskrit grammarians, particularly Sāmavedins, and it was, probably, during that process of give and take, that the followers of Śākatāyana sacrificed their distinct treatise on the *Pada* text[1], and the followers of Gārgya forwent their Prātiśākhya, thus ultimately effecting the virtual unity of the rival schools[2]

VIII

The Age of the RT

The above-shown arguments make the question of the age of the RT a little easy To start with, the author of Gobhilīyagṛhyakarmaprakāśikā[3] and the commentator on Puspasūtra quote its[4] sūtras, and Kaiyata, though not quite

1 The followers of Śakatāyana went so far as to actually incorporate one of Gargya's rules into their treatise Cp rule 172

2 That such a thing happened in the case of the AVPp was suspected by Whitney Cp C A IV 74

3 Cp "atha vaco vrttim vyakhyasyāmah, idam vaiyakaranaya GGKP p 122

4 On PpS 787

5 On Pāṇini IV 2 60 "uktharthamiti samalaksanam prātiśakhyam śastramityarthah | " The reference is not explicit to justify the identification Cp Weber, Ind Lit Gesch p 91 note Burnell, Arbr Int XX

explicit, refers to it Caranavyūha[1] mentions Rktantra and Sāmatantra The Śiksā[2], which is supposed to be the forerunner to the Prātiśākhya[3], quotes it, (in the name of Audavraji), and the author of Rktantravivrti[4], a comparatively late work, of course, explains the word "smṛtāh" occuring in the Nāradaśiksā as "rktantrakārādibhih smrtī ityarthah" Coupled with these indications, the assumption, that the author of the above-named treatises, together with the Puspasūtra, whose authorship has been till now quite uncertain, was Puspayaśas Audavraji, who is mentioned by the Vamśa-brāhmana[5] among the illustrious ancients of the SV, (backed by Caland's hypothesis[6] that Puspasūtra is earlier than the Ūha and Ūhyagānas), makes out our treatise, in its original form, older than other Prātiśākhyas And this does not cause any surprise, when we note, that, while the Prātiśākhyas are devised to preserve the text of the Samhitās, and are, therefore, in a way, theoretic, the Sāmatantra and Puspasūtra were created to turn the rc into sāmans, that were sung at the Soma-sacrifices, which existed long before the Prātiśākhya literature arose Thus, Rktantra, in its original form, is not later than other Prātiśākhyas

1 "tatra kecit punarṛktantiam samatantram sañjñadhatulakṣanamiti vidhiyante |" Śaunakiyacaranavyuha II On Sanjnadhatulakṣana cp Caland PVB Introduction p VII On the Caranavyuhas cp Weber Ind Lit Gesch 105, 157, Burnell, RT p XIII note, Muller places these Pariśiṣtas later than the *sūtra* period Cp Anc Skt Lit p 249

2 Cp footnote on 60

3 The Śikṣas are primitive Haug, Uber den Wessen pp 53, 63-4 They belong to Paniniyan school of Sanskrit grammar Burnell, Arbr p XX Śikṣas are modrn Kilhorn, Ind Ant V pp 1 41 et seq, The TPr is oldr than the Vyasa śikṣā Luders, Vyasaśikṣa, Einl p 3-4, 16 Śikṣas are fore runner to the Pratiśākhyas S Varma, Critical Studies pp 13-14

4 Printed in the end, the author refers to Sayaṇa Cp notes on Vivṛti

5 "puṣpayaśasa audavrajeh puṣpayaśa audavrajih" Vamśabrāhmana p 11

6 I have questioned its accuracy

In its second stage, i e as the work of Śākatāyana, it is not later than other Prātiśākhyas Śākatāyana is quoted by RPr VPr, and CA

In its third stage, the work may be later than Pānini[1] and even Kātyāyana

IX

Analysis of the RT

1 Introductory and explanatory

(1) The origin and general mode of production of articulate sounds

(2) Enumeration of vowels and consonants, definition of terms (visarjanīya, jihvāmūlīya, upadhmānīya, anunāsika, yama and anusvāra)

1 And this is exactly what Westergaard concluded about other Pratiśākhyas Cp Uber den altesten Zeitraum p 67 Burnell egrees with it Cp RT p LVI But Burnell rightly adds that all the Pratiśākhyas, in their original form, existed before Panini In his essay on the Aindra School of Grammarians he concludes 'Aindra was the oldest school of Sanskrit grammar and that Aindra treatises were actually known and quoted by Panini and others, and that Aindra treatises still exist in the Pratiśākhyas, in the Katantra and in similar works though they have been partly recast or corrected" And again "The Aindra treatises belong to a system older than Panini's though here is perhaps reason to believe that not one of them is as a whole older than the grammar of the last'

I may add that Audavraji was perhaps one of the greatest exponents of Aindra School of grammar who had the three analytic works of the SV to his credit, and it seems significant, that the majority of the acaryas, quoted by TPr, belong to the Samaveda because their names occur in the Srauta sutras of Latyayana and Drahyayana It seems that grammar was the favourite subject of the Samavedins, and they, in this sphere, commanded the respect of the followers of other Vedas as is evident from the close relationship, in which CA stands to it, and the fact was apparently known to the authors of the gloss on Paṇinīyaśikṣa, who very often cites the authority of Audavraji, Naradīśikṣa and other Sāmavedic works, to the virtual exclusion of others

(3) *kāra* forms names of letters, *a* forms name of consonants, *epha* forms name of *r*, mode of formation of alphabetic sounds Different order of letters for the sake of *pratyāhāras*

ii

(1) General provision for the irregular *sandhis* in compounds

(2) Mode of utterance of vowels and consonants 2-10, *saṃsvāda* and *nigāra* have no particular *sthāna* 11, mode of utterance of *nāsikyas* 12, *varga*, with first mute, forms names of series 13, sonants 14-16, the last of the series is nasal 17, final simple vowels nasalised 18, long *ī* nasalised 19

(3) Division of syllables 20-26

(4) samyogasañjñā

(5) Quantity of consonants, 28, *gati* 29, *e* and *o* 30

(6) *vṛttis* i e *drutā*, *madhyamā* and *vilambitā* 31-33

(7) *Pause* between two individual sounds 34, between two vowels 35, in the pause 30, at the end of the half of a verse 37, in *gāthās* 38, in *sāman* 39

(9) The length of a short vowel 40, definition of anu 41, standard of a long vowel 43, of *vṛddha* 44, in *vars varya* 45

(10) Definition of *akṣara* 46, a consonant also is *akṣara* 47-48, a short vowel is equal to a long one, if followed by conjunct consonants 49, a long vowel is called *guru* 50

(11) Accentuation 51-60

iii

(1) Prescription of *ekaśruti* after a circumflex 61, there is only one main accent (udātta) in a *pada* 62, *padas* are the basis of samhitā 63, euphonic alteration takes place in the *padas* 64, 65 there is only one main accent

(udātta) in a compound 65, *vibhaktis* are omitted in a compound 66

(2) Euphonic combination

(3) Definition of *samhitā*

(4) Final vowels, not liable to combination 68–77, (with exceptions)

(5) Final *a* elided after *e* and *o* 83–84, final *a* not liable to combination 85–87, final *i* and *ī* not liable to combination 88, final *n* and *m* not liable to alteration 89–90

(6) *sandhis*, *dirghatva* 93, *guna* 94, *vrddhi* 95–97, *pararūpa* 98–100, euphonic combination of initial *r* with exceptions 100–106, *yan* 107–110, euphonic combination of final diphthongs 111

Final consonants —

Final *n* is changed to *visarjanīya* 112–113, nasalisation of ā 114, *visarjanīya* is changed to *r* before sonants 115, *visarjanīya* of *rephita* words changed to *r* 116, preceded by ā it becomes *y* 117, ah is turned into *o* 118–119, exceptional cases 121–124, *visarjanīya* is reduced to *s* 125–152, final *n* is changed into *s* 153–155

Final *s* omitted 156–167, *y* omitted 158–161, *v* omitted 162–163, *at* omitted 164, *d* omitted 165, *s* of √ sthā and √ stambh omitted 167, a consonant arising of doubling omitted 168–169, *r* omitted 170, *ūṣmatva* omitted 171, the third of the series assimilated to the following 172–173

Initial *s* becomes *ch* 174–175, *h* is changed into the fourth of the series 176

Visarjanīya assimilated to the following 177, dentals assimilated 178-79, *m* assimilated 180–181, *m* is changed into *anusvāra* 182-83, it is reduced to *m* and *n* 184

Insertion of *anusvāra* 185, of the first of the series 186, of *t* 187, of *ṭ* 188, of *s* 189-211

Lengthening —

Lengthening of final vowel of the first member of a compound and other words 214-255, exceptions 256-260, lengthening of the first vowel of words 201-263
Doubling 264-271

n is changed into ṇ 272-274, exceptions 275

s is changed into ṣ 276-285

Resulting cerebralisation of the initial dentals

X

Remarks

The first Prapāthaka, which has been quoted by the later grammarians in the name of Audavraji, has been clumsily tagged on to the real text, because, some of the points embraced in it, are again briefly mentioned in the second Prapāthaka, and some, like the one referring to *pratyāhāras*, have no bearing on the subject Śaurisūnu does not very much touch upon this chapter

In regard to the matters embraced by the second Prapāthaka, our treatise is clearly much more curt and concise, and more ready to pass without notice what may be assumed as already known, than the RPr TPr and VPr Definitions of terms are far from numerous, and the department of *paribhāṣās* is remarkably meagre The treatment of *phonetics* is unusually meagre The three Prātiśākhyas imply a list and enumeration of the sounds of the spoken alphabet which is wanting in our own All, also, after treating the subject of the formation of articulate sounds at the beginning in greater details than in the Rt, revert to it in the later and less genuine chapters, and discuss it anew with a desire for greater theoretic profundity This is not found in our treatise and CA, the real text does not even notice the *svarabhakti*, *yamas*, and similar other niceties, which play so prominent a part in other Prātiśākhyas, including the C A

Under the head of the conversion of *Pada* text into the Samhitā, the Prātiśākhyas differ only on minor points, or in the treatment of special cases, pertaining to the text, with which each of them has to deal

These are the subjects, which every Prātiśākhya must tackle, and these are the only ones that are found in our treatise In these matters our Prātiśākhya bears a close affinity towards the CA and Whitney has rightly observed the close relationship between the two Both the treatises make extensive use of the *ganas* in the construction of their rules The three Prātiśākhyas, in order to show the precise ken of a particular *sandhi*, register long series of examples, while these two Prātiśākhyas catch hold of the minute principle underlying them all, and with its help, cover in one rule, what takes so much space in others It is this, which has enabled them, while including so much, to be at the same time, so much the briefest These, and the like things approaximate them to the character of the general Sanskrit grammar, as principally and finally represented by Pānini

Whether these peculiarities, will help in any way, to determine the chronological relation of our treatise to the other Prātiśākhyas, is very doubtful The discussions held by Burnell, on this point, have yielded nothing positive Those were based, more or less, upon the assumption, that the appearance in a Prātiśākhya, of a phase of grammatical treatment, or its phraseology, is an evidence of its later composition But the fallacious nature of this argument was long ago shown by Whitney, and it carries, indeed, absolutely no weight, so far as our treatise is concerned, in which, composed as it is, by an ācārya, who was himself a great grammarian, the introduction of such characteristics was quite unavoidable

Other Prātiśākhyas, including, of course, CA, treat the construction of *pada* text, *krama* text, and sundry other

things[1] The SV has no *Krama* text, there may have been supplementary treatise on the SV *Pada* text, and tradition actually ascribes such a one to the author of the RT himself

The construction of *Krama* text is not touched upon in TPr, and the portions of RPr and CA which concern it, may be later accretions in the text The construction of the *Pada* text, receives still more scanty notice, being entirely passed over in the TPr, and represented in the VPr only by a few scattering rules, relating to the special cases, analogous with those, found in the earlier chapters of the CA The VPr *alone*, treats the subject at large Of matters, that are more or less, akin to the substance of the Prātiśākhyas, yet omissible without detriment to their completeness as Prātiśākhyas, Whitney has given a detailed comparison, and the same need not be recounted here

It is, thus, seen that the Rktantra does not materially differ in its range of subjects from the other treatises of its class That it often oversteps the limits of the subject, which it is treating, or of the sphere of such a work, as we claim it to be, or in which it contemplates euphonic combinations for words, that are not found in the SV, has been shown at large in notes I have also shown in details in the notes, that this treatise, like the CA, is less comprehensive than the RPr I would, however, refer to the phenomenon of the elision of *a* after *e* and *o*, which I particularly reserved for this place —

In the Benfeyin text of the SV this *sandhi* may be tabulated as follows —

A	*a* retained after *e* or *o*	463
B	*a* elided after *e* or *o*	145
	Total	608

1 For details see Whitney, TPr 429 ff, Luders, Vyasaśikṣa 23 ff, Raṅgacārya and Shama Sastri TPr Int p 35 ff As for the *Krama* patha in TPr cp Luders, Vyasaśikṣa p 35 ff, Whitney, TPr p 429

For (a) cf I 5, 6, 11, 13, 24, 29, 35, 36, 37, 38, 40, 43, 45, 51, 52, 53, 58, 61, 67, 75 (3), 82, 87, 93, 100, 104, 107, 108, 111 (2), 133, 142, 143, 148, 151, 155, 159, 174 (2), 179, 185, 194, 200, 203, 230, 237, 252, 259, 263, 274, 279, 283, 284, 290, 296, 298 (2), 304, 306, 320, 323, 324, 326, 339 (2), 341, 348, 353, 357, 358, 362, 365, 367, 376, 378, 385, 389 (2), 397, 399, 417, 419, 421 (3), 422, 426 (2), 435, 439, 448, 449, 461, 463, 475, 482, 484, 485, 488, 491, 496 (2), 499, 502, 510, 511, 512, 513, 514, 522, 525, 526, 529 (3), 531, 532 (2), 533 (2), 534 (2), 538, 543 (2), 545, 546, 547, 554, 555, 557, 558, 559, 562, 565, 577, II 8, 25, 27, 37, 43, 47, 50, 51, 53, 64, 75, 85, 88, 89, 98, 99, 100, 103, 105, 108, 117, 118 (3), 125, 150, 156, 158, 160, 168, 171, 173 (2), 181, 188, 196, 200, 210, 222, 223, 225, 227, 228, 229, 231, 236, 237, 239, 24 ', 252 (2), 258, 262, 263, 270, 274, 279, 281, 282, 286, 287, 288, 303, 305, 311, 312, 315, 316, 324, 330, 331, 333, 338, 365, 367, 370, 371, 372, 373, 383 (2), 384, 385, 390, 391 (2), 393, 412, 428, 430, (3), 439 (2), 442, 443, 449, 456 (2), 457, 464, 467, 470, 477, 478 (3), 479, 480, 482, 490, 491, 497, 500, 504, 510, 511, 512, 526, 535 (2), 543, 557, 560, 561, 566, 568, 569, 572 (2), 573, 574, 576, 577, 579, 581, 587 (2), 588 (2), 592, 601 (3), 604, 609, 612, 627, 629, 632, 633, 634, 639, 640, 643, 647, 649, 654, 661, 662, 664, 665 (2), 666, 668, 669, 671, 673, 675, 678, 686, 689, 690, 691, 693, 699, 700, 701, 702, 705, 706, 707, 711, 716, 719, 720, 723, 727, 729, 735, 736, 737, 740, 745, 749 (2), 758, 760, 762, 764, 766, 767, 772, 773, (2), 776, 778, 787, 795, 801, 803, 805, 806, 825, 826, 831, 848, 852, 853, 857, 859, 861, 866, 873, 874, 875, 885, 888, 890, 893, 894, 897, 898 (2), 902, 908 (2), 909, 913, 916, 917, 919, 928 937 938, 953 954, 956, 957, 958, 961, 963, 964 (2), 965, 967, 970, 973 (2), 974, 976 (2), 996, 998 (2), 1007, 1022, 1032, 1042 1043, 1067 (2), 1072, 1074, 1078, 1085, 1092, 1093 (3), 1094 (2), 1095 (2), 1100, 1101, 1102, 1104, 1105, 1108 1109, 1111, 1113 1115 1119, 1128 (2), 1129, 1132 (2), 1133, 1134, 1136, 1138 (2), 1139, 1152, 1153, 1155, 1160,

1161, 1162, 1172, 1175, 1177, 1197, 1199 1200 (3), 1206, 1207, 1213, 1221 1224 and 1228

For (b) cf I 7, 49 84, 88, 97, 98, 132, 146, 219, 233, 239, 246, 250, 263, 272, 279, 302, 304, 305, 314, 326, 342, 351, 352, 371, 402 408, 411, 412, 413, 414, 425, 466, 478, 503, 510, 519, 521, 523 542 (2), 548, 555, 563, 584, II 2, 9, 27, 30, 43 (2), 55, 58, 103, 114, 126, 138 148, 163, 182, 221, 226, 232, 243 271, 276, 281, 298, 318, 329, 332, 341, 344, 352, 353, 380, 382, 415, 450, 451 463, 501, 541, 547, 549, 568, 569, 599, 603 (2), 605, 609, 617, 622, 625 630, 645, 662, 692 699 700, 723, 769, 773, 774, 783 788, 791 (2) 792 805 (2) 827, 839, 888, 894, 902, 919, 920, 922 930, 949, 955, 958, 972, 997, 1044, 1065, 1071, 1077, 1090, 1106 1108, 1134 1155, 1156, 1177, 1180, 1195, 1202, 1208 (2), 1215, 1224 and 1225

It will be clear from the above-table that the common custom with regard to this *sandhi* in our Samhitā is to retain *a*, the retention being to the omission as 3½-1 In the interior of a pāda, it is practically always retained, excepting of course, passages, where *a* is followed by *v* (not joined with consonants that make it liable to doubling), in which case the omission in inevitable, so much so, that, while in the RV 7 32 27 we read 'mā śivāso avakramuh' noted as a counter example on RPr II 40, the text in the SV has 'mā śivāso' vakramuh' (II 105), thus showing that the tendency of omitting *a* before *v*, which had stray exceptions in the RV, became a universal law in the SV This kind of elision occurs 19 times in SV, though in all the passages the metre requires retention of *a* In SV I 584, II 318, 447, 622 the *a* is elided, not because it is followed by *v*, but because here it stands at the beginning of a pāda in which situation omission is certain, barring, of course, a few cases noted in 77 and 82

According to Whitney's counting the proportion of omissions to retentions in such a situation in the AV (cf

CA II 54) is 5 to 1, and in the Rgveda it is still larger[1], and there may be very few instances in the earlier portions[2] of that text, where the custom of omission of *a* at the beginning of a pāda is not followed The practice is scrupulously observed in SV, and our treatise notes only I 450 'citro agnirmarutah', where the *a*, standing at the beginning of a pāda, is not elided

As for the instances, where *a* standing in the interior of a pāda is elided, it notes (a) SV I 466 = RV 2 22 4, noted by RPr II 42, (b) SV I 519 = RV 9 107 6 not noted by Uvata, but covered by RPr II 37 But here comes one difficulty, and it is this, that, if we interpret, the word "nyūne" (RT S 76) in the way, we have already done, this rule (RT 78) becomes superfluous, because in both cases the metre requires omission, as in 'pādo 'sya' (ĀrS 34, 35), and if we understand by the word only "antahpādam" and no more, then we have no provision in our treatise for several omissions Leaving aside SV I 413, 414, 425, II 1090, 1108, which seem of one and the same metre, and where *a* stands at the beginning of the second or third pāda, we take SV II 773, which reads

"te asya santu ketavo' mrtyavo,' dābhyāso janusi ubhe anu I = RV 9 70 3

1 *(a)* In the RV it is elided in about 75 percent in the AV in about 66 percent of its occurences In the RV it must be pronounced in 99 percent in the AV and the metrical parts of the YV in about 80 percent of its occurences Cp Macdonell Vedic Gr for Students p 23

(b) The few instances (70 out of 4500) of the elision of *a* in the RV are the forerunners of the invariable practice of post Vedic Sanskrit Cp Macdonell, Vedic Gr p 66 The frequent elision of the *a* in the written text compared with its almost invariable retention in the original text of the RV indicates a period of transition between the latter and the total elision of the post Vedic period

2 Cp Arnold, (Vedic Metre) who divides the collection into five layers Against this cp Keith JRAS, 1906 pp 486-90, 1912 pp 726-9, the Rel and Phil of the Veda Vol I pp 3-4

It is a tristubh stanza, the commonest in the RV, consisting of four verses of eleven syllables, divided into two hemistichs, and as the *a* of "amṛtyavo" does not stand at the beginning of a pāda, it should not be elided in RV according to RPr II 35 and in SV according to 76 But while RPr II 37 (Uvata does not note this example there) provides for the usage in RV, our treatise leaves it entirely unnoticed Similar is "ye no amho'tipiprati" II 700 = RV 7 66 5 (noted by RPr II 42) and "samkrandano' nimisa ekavirah" II 1202 = RV 10 103 1 (RPr II 41) Then, there is II 462, which is incomplete and reads "pravo'rcopa∘" The full *mantra* must be anything but "pra vo mahe matayo yantu visnave" I 462, and "pra vo mahe mahe vrdhe" I 328 = II 1146 It is not "pra vo mahe mandamānāyāndhaso" RV 10 50 1, because here we have "upa", while the third pāda in RV runs "indra sya yasya sumukham" At any rate, the *a* in "pravo'rcopa" is not a pādādi one, and its elision is not noted by our treatise Again SV II 1224 runs —

andhā amitrā bhavatāśirsāno' haya iva ।
tesām vo agninunnānāmindro hantu varam varam ॥

The stanza is wanting in RV, but is found in AV in the following form —

mūdhā amitrāścaratā śirsāṇa ivāhayah ।
tesām vo agnimūdhānāmindro hantu varam varam ॥

Well, if the reading of the text be correct, the example is not noted by our treatise Then, there is SV II 1225, which runs —

yo nah svo 'rano yaśca nistyo jighāmsati ॥

This occurs in the RV (VI 75 19) with *a* —

yo nah svo arano yaśca∘ ॥

"svo'rano" has been noted by Śaurisūnu in his Rktantrasangraha, and this leaves for us no option but to assume that the example is not noted by our Prātiśākhya

With regard to this phenomenon, the RPr seems thorough, and as far as I have been able to examine the text of the RV, I have found that the Prātiśākhya covers almost all the cases of retention and omission The following examples are not noted by Pānini, but are covered by the RPr —

yo'ti 8 2 34 = RPr II 47, dipsavo'da∘ 7 104 12 = 37, yo' dhvanah 1 71 9 = 47, manaso'dhi 7 33 11-47, no'dhi 8 96 20 = 46 samkrandano nimisah 10 103 1 = 41, yo'nayat 7 = 18 7 = 47, agne'pa∘ 7 1 7 = 47, agne'bhi∘ 1 71 11 = 42, gave 'śva∘ 8 30 4 = 37, abodhayo' him 1 103 7 = 37 and so on Cp Benfey, SV Einl XXXI

Thus, there are, to be sure, here and there, points, in the text of the SV which are not coverd by the rules of our treatise, but we have reason only to wonder, that in executing so immense and intricate a task, as that undertaken by our treatise, which has strictly boycotted the device of enumerating individual examples, so frequently used by the RPr VPr and TPr, there should have been so few oversights Such oversights have been noted by Whitney in TPr and CA, and the same may be found in the VPr, if a thorough examination of the same is carried out The only Prātiśākhya which seems free from this defect is RPr, which from the point of view of dignified style, and the mastery of the material with which it deals, occupies undoubtedly the *first rank* in the Prātiśākhya literature The results of such a testing with regard to the RV and RPr will be found scattered in the notes on the RT, and they need not be recapitulated here As an example I would however, refer here to the phenomenon of lengthening of the final vowels in the RV, which has been treated in the VII and VIII chapters of the RPr, and which, upon a minute examination, has been found entirely free from all oversights I append herewith, the full list of the cases of lengthening in the RV, putting against each example, the rule of the Prātiśākhya, which covers it —

1 Cp Whitney, TPr p 426 and CA 580 581

RV			RPr	
	I[1]			
S	M		P	S
1	9	=	7	56
2	1	=	8	49
2	2	=	7	6
4	3	=	7	33
4	4	=	8	38
5	1	=	8	32
5	10	=	8	39
6	6	=	7	6
7	6	=	7	55
8	9	=	7	33
9	2	=	8	39
9	3	=	7	33
10	3	=	7	12
10	9	=	7	33
10	10	=	7	12
10	11	=	8	16
10		=	8	4
10		=	7	35
11	3	=	7	33
13	11	=	7	31
14	10	=	7	33
14	12	=	7	12
15	2	=	8	15
15	4	=	7	33
15	5	=	7	33
15	10	=	8	15
16	7	=	7	33
17	8	=	8	39
18	3	=	7	33

RV			RPr	
S	M		P	S
18	4	=	8	15
21	2	=	8	39
22	4	=	7	45
22	15	=	7	33
23	8	=	8	39
23	11	=	8	39
23	13	=	7,	31
24	15	=	7	33
25	7	=	7	41
25	8	=	7	41
25	9	=	7	41
25	19	=	8	49
25	19	=	7	22
26	3	=	8	15
26	5	=	8	39
26	9	=	7	33
27	2	=	8	15
27	4	=	8	1
27	5	=	7	33
27	7	=	7	50
29	1-6	=	8	16
29	3	=	8	31
29	7	=	7	33
30	6	=	7	30
30	8	=	8	15
31	5	=	8	36
31	17	=	7	24
31	18	=	7	33
31	18	=	8	15
32	4	=	8	36

RV			RPr	
S	M		P	S
32	5	=	8	36
33	13	=	8	36
34	1	=	7	22
35	2[2]	=	8	36
35	4	=	9	6
35	11	=	7	33
36	2	=	7	33
36	13	=	8	1
36	13	=	7	33
36	14	=	7	10
37	4	=	7	31
37	11	=	8	15
37	15	=	8	15
38	2	=	7	33
38	13	=	7	6
38	13	=	7	31
39	3	=	8	39
39	4	=	7	26
39	7	=	7	5
39	7	=	7	33
39	9	=	7	33
39	10	=	8	36
40	1	=	8	39
40	3	=	7	6
40	6	=	8	32
41	6	=	8	38
41	1	=	7	26
41	5	=	8	39
41	6	=	7	6
42	1	=	7	33

1 This stands for Mandala S = Sutra, M = Mantra, P = Paṭala, S = Sutra

2 For reasons cp Macdonell Vedic Gr p 63 n 1

RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S
42	6	=	7	33	61	12	=	8	40	81	3	=	7	33
44	1	=	7	24	61	16	=	7	33	81	6	=	8	35
44	3	=	7	33	61	16	=	7	5	81	8	=	7	12
44	4	=	7	6	62	2	=	7	46	81	8	=	7	33
44	6	=	7	33	62	12	=	7	33	82	1	=	8	39
45	1	=	7	14	62	13	=	7	5	82	1-5	=	7	18
45	3	=	8	39	63	9	=	7	27	82	4	=	8	15
45	5	=	8	40	63	9	=	7	5	84	5	=	8	39
45	9	=	8	39	64	1	=	8	39	84	20	=	8	36
48	1	=	7	33	64	7	=	8	38	86	1	=	7	53
48	5	=	8	15	64	9	=	8	15	86	2	=	8	39
48	16	=	7	33	64	13	=	7	26	89	8	=	7	33
49	2	=	7	37	64	15	=	7	33	86	9	=	7	33
50	6	=	7	46	64	15	=	7	5	86	01	=	7	33
51	1	=	8	15	65	4	=	8	29	86	10	=	7	30
51	8	=	8	11	69	2	=	8	29	87	2	=	8	15
51	12	=	8	15	70	3	=	8	48	87	4	=	7	33
52	1	=	8	13	71	3	=	7	6	88	1	=	8	15
53	1	=	7	26	72	8	=	7	46	89	2	=	8	38
54	3	=	7	33	73	4	=	7	33	89	9	=	8	34
54	5	=	7	22	73	9	=	8	28	90	5	=	7	33
54	7	=	8	15	75	2	=	7	33	91	8	=	7	33
54	9	=	8	33	75	5	=	7	33	91	15	=	7	33
54	9	=	7	33	76	2	=	8	40	91	16	=	7	33
54	9	=	7	33	76	3	=	7	33	91	17	=	7	33
55	5	=	7	33	76	3	=	8	15	91	19	=	8	9
56	2*	=	8	38	76	5	=	7	33	92	3	=	8	36
57	3	=	8	36	77	2	=	8	1	92	15	=	7	33(2)
58	1	=	7	26	77	2	=	8	32	93	7	=	7	33
58	9	=	7	33(3)	79	7	=	7	51	94	1	=	8	36
59	6	=	7	26	80	2	=	7	46	94	2-14	=	8	36(2)
60	5	=	7	5	80	3	=	8	39	94	4	=	8	36
61	12	=	7	27	80	4	=	7	33	94	8	=	8	38

RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S
94	9	=	7	33	108	3	=	7	7	129	3	=	8	15
94	12	=	7	33	109	2	=	8	34	129	4	=	7	50
95	11	=	7	33	109	2	=	7	33	129	5	=	8	4
96	9	=	7	33	109	5	=	7	7	129	8	=	7	55
96	7	=	7	33	110	3	=	8	36	130	1	=	7	6
97	8	=	8	14	110	8	=	8	31	130	2	=	7	33
101	1	=	8	36	112	1-23	=	8	1	130	5	=	7	6
101	8	=	7	6	111	2	=	7	14	132	1	=	8	34
101	8	=	8	15	113	1	=	7	33	132	1	=	8	36
101	9	=	8	36	113	4	=	7	7	132	3	=	8	15
101	11	=	7	31	113	11	=	8	1	132	4	=	7	33
101	11	=	7	33	113	17	=	7	33	132	4	=	8	11
102	3	=	8	15	113	19	=	7	33	132	5	=	7	6
102	4	=	8	36	114	2	=	7	33	133	2	=	7	7
102	5	=	8	15	114	6	=	7	53	133	6	=	8	35
102	6	=	7	33	114	9	=	7	52	133	7	=	8	15
102	7	=	7	33	114	10	=	7	33	134	3	=	8	29
102	10	=	7	33	115	2	=	7	45	136	1	=	7	19
103	3	=	7	25	115	6	=	8	15	136	1	=	7	26
103	5	=	8	15	115	6	=	8	15	136	2	=	7	33
103	6	=	7	7	116	24	=	8	36	138	4	=	8	1
104	1	=	7	7	117	19	=	7	33	139	1	=	8	4
104	2	=	7	26	117	21	=	8	36	139	1	=	7	6
104	5	=	7	5	119	9	=	7	33	139	7	=	8	5
104	5	=	8	15	120	8	=	8	15	139	8	=	7	33
104	7	=	7	33	122	5	=	7	6	139	10	=	7	33
104	9	=	8	36	122	11	=	8	30	140	1	=	7	27
105	9	=	7	49	123	4	=	7	6	140	1	=	8	28
105	15	=	7	42	125	1	=	7	7	140	4	=	8	1
105	18	=	7	7	127	3	=	7	23	140	13	=	7	44
106	2	=	8	31	127	9	=	8	15	142	4	=	7	6
107	1	=	8	34	128	5	=	8	15	142	13	=	8	39
108	1,6-12	=	7	33	129	2	=	8	15	145	1	=	8	15

RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S
147	2	=	7	33	169	4	=	8	16	191	6	=	8	39
148	3	=	8	4	169	5	=	8	15					
151	7	=	7	6	169	8	=	7	33			II		
156	1	=	7	33(2)	170	3	=	7	12					
161	8	=	8	32	171	2	=	8	15	2	9	=	7	33
161	8	=	8	15(2)	171	4	=	8	15	2	10	=	8	36
161	11	=	8	40	171	8	=	7	33	3	9	=	7	33
161	11	=	8	40	173	6	=	8	48	4	8	=	7	26
161	13	=	7	16	173	11	=	7	7	5	6	=	7	33
162	4	=	7	33	173	12	=	8	5	5	7	=	7	54
162	7	=	8	39	173	12	=	8	15	5	8	=	8	15
162	18	=	7	7	174	1	=	7	33	6	1	=	8	39
162	19	=	8	40	174	9	=	7	33	8	1	=	8	39
162	20	=	8	38	174	3	=	7	33	11	1	=	7	52
163	4	=	7	45	177	4	=	8	15	11	6	=	7	33
163	5	=	7	33	178	2	=	8	15	11	18	=	7	56
163	7	=	7	33	178	4	=	7	33	11	21	=	7	32
163	13	=	7	6	178	4	=	8	38	12	5	=	8	15
163	13	=	7	33	179	5	=	8	15	13	1	=	7	5
164	21	=	7	45	179	2	=	8	1	14	1	=	8	15
164	38	=	8	40	180	7	=	8	15(2)	14	6,7	=	7	19
164	33	=	7	33	180	10	=	7	22	14	8	=	8	36
165	7	=	8	36	182	1	=	8	50	14	9	=	8	33
165	12	=	7	7	182	5	=	7	33	14	10	=	8	15
165	12	=	8	36	184	2	=	8	1	15	1	=	7	18
165	13	=	7	6	185	8	=	8	15	15	4	=	7	7
166	6	=	7	45	186	1	=	8	38	15	9	=	7	7
166	8	=	7	33	186	10	=	7	6	15	10			
166	8	=	8	15	187	8	=	7	33		16 9,			
166	13	=	8	48	189	2	=	7	30		17 9,			
167	2	=	7	6	189	2	=	7	33		18 9,			
167	9	=	7	52	190	1	=	7	25		19 9,			
168	8	=	7	33	190	8	=	7	33		20 9	=	7	33

RV S	RV M		RPr P	RPr S
17	4	=	7	33
17	6	=	7	46
18	7	=	7	6
18	7	=	8	36
19	2	=	7	6
20	5	=	7	42
19	7	≐	7	33
19	8	=	7	33
23	7	=	8	38
23	9	=	7	31
23	13	=	8	36
27	6	=	8	38
27	6	=	7	33
27	14	=	8	15
28	7	=	8	4
29	2	=	7	33
29	2	=	8	36
29	3	=	8	1
29	3	=	8	36
29	6	=	7	22
30	3	=	7	33
30	6	=	8	4
30	4	=	7	33
30	10	=	7	27
31	2	=	8	15
31	4	=	8	39
33	2	=	8	36
33	4	=	8	36
33	7	=	7	43
33	11	=	7	33
33	8	=	7	33
33	15	=	7	33
34	9	=	8	39

RV S	RV M		RPr P	RPr S
34	9	=	8	38
35	3	=	8	1
35	10	=	7	7
36	2	=	7˙	7
36	2	=	8	36
36	4	=	8	36
36	4	=	7	33
36	4	=	8	6
36	6	=	7	6
37	3	=	8	38
37	3	=	7	7
37	5	=	7	33
37	6	=	8	38
41	7	=	8	1
41	10	=	7	43
41	13	=	7	33
41	15	=	8	39

III

RV S	RV M		RPr P	RPr S
1	1	=	7	6
1	6	=	7	33
1	15	=	7	33
3	1	=	7	33
4	2	=	8	38
4	3	=	7	6
6	3	=	7	33
8	1	=	7	33
9	8	=	7	14
10	3	=	8	15
10	5	=	8	39
10	8	=	7	29
13	3	=	7	33

RV S	RV M		RPr P	RPr S
13	6	=	7	32
14	4	=	7	33
14	5	=	8	36
15	3	=	7	10
15	5	=	7	6
16	2	=	8	38
17	1	=	8	50
17	3	=	7	33
17	5	=	8	38
17	5	=	7	33
18	1	=	7	33
18	4	=	7	33
18	3	=	7	33
19	2	=	7	6
22	3	=	7	6(2)
23	1	=	7	33
24	2	=	8	5
24	4	=	8	39
25	1	=	7	33
26	1	=	7	7
28	2	=	8	15
28	5	=	7	33
29	3	=	8	36
29	5	=	7	33
29	5	=	8	36
29	6	=	7	33
29	8	=	7	33
29	10	=	8	36
30	4	=	8	30
30	6	=	8	5
30	16	=	7	10
30	16	=	8	36
30	17	=	7	33

RV			RPr	
S	M		P	S
30	20	=	8	33
31	2	=	7	33
31	6	=	8	8
31	12	=	8	36
31	20	=	7	5
32	1	=	7	7(2)
32	2	=	7	33
32	2	=	8	35
32	2	=	8	36
32	3	=	7	33
32	5	=	7	33
33	2	=	7	6
33	3	=	7	6
33	5	=	7	6
33	9	=	8	4
33	10	=	8	36
35	1	=	7	33
35	1	=	7	7
35	1	=	8	35
35	6	=	7	7
35	8	=	7	7
36	1	=	8	1
36	2	=	8	36
36	3	=	7	33
36	3	=	7	33
36	9	=	7	12
36	9	=	8	16
38	1	=	8	36
39	1	=	7	6
40	1	=	7	33
40	5	=	7	33
41	1	=	8	16
41	6	=	7	12

RV			RPr	
S	M		P	S
42	6	=	7	12
42	6	=	7	33
42	7	=	7	7
45	5	=	7	33
46	2	=	8	33
46	2	=	8	36
47	1	=	7	33
48	4	=	7	7
49	1	=	7	33
50	1	=	7	7
50	2	=	7	33
50	4	=	8	33
50	4	=	8	36
51	5	=	7	33
51	10	=	7	13
52	7	=	8	15
53	3	=	7	33
53	5	=	8	35
53	5	=	7	45
53	6	=	7	45
53	11	=	8	36
53	11	=	7	33
53	14	=	8	39
54	2	=	8	36
54	8	=	8	10
54	5	=	7	6
54	13	=	7	53
54	15	=	7	7
54	15	=	7	27
54	17	=	8	38
54	22	=	8	38
55	2	=	8	5
55	3	=	7	6

RV			RPr	
S	M		P	S
56	6	=	8	36
57	3	=	7	6
57	4	=	7	6
57	5	=	8	33
58	2	=	8	15
58	5	=	7	23
58	6	=	8	40
60	4	=	8	36
60	5	=	8	38
60	5	=	7	33
61	5	=	7	6
62	1	=	8	15
62	8	=	8	39

IV

S	M		P	S
1	8	=	8	50
1	10	=	8	16
1	19	=	7	6
2	14	=	7	33
2	14	=	8	15
2	15	=	7	33
3	2	=	8	15
3	8	=	7	33
3	10	=	8	15
3	14	=	7	33
4	3	=	7	33
5	5	=	8	36
5	13	=	7	6
5	14	=	7	33
6	1	=	8	1
6	6	=	8	15
6	7	=	7	33

RV S	RV M		RPr P	RPr S
6	7	=	7	26
6	11	=	8	1
7	2	=	7	15
8	2	=	8	29
9	7	=	7	55
10	1	=	7	55
10	2	=	7	15
10	3	=	7	33
10	7	=	8	50
12	4	=	8	15
12	4	=	7	10
12	6	=	7	16
15	5	=	8	15
15	7	=	7	6
16	1	=	8	36
16	9	=	7	6
16	16	=	7	5
16	17	=	8	15
16	20	=	7	26
16	21,			
	17 21,			
	19 11,			
	20 11,			
	21 11,			
	23 11	=	7	26
16	17	=	8	15
16	18	=	8	15
16	20	=	7	33
18	2	=	8	15
18	3	=	8	36
18	4	=	7	10
18	5	=	7	10
18	9	=	7	33

RV S	RV M		RPr P	RPr S
18	13	=	7	33
19	1	=	7	33
20	5	=	7	6
20	9	=	7•	33
20	10	=	7	27
21	3	=	7	5
21	10	=	7	33
22	5	=	8	16
22	6	=	8	16
22	6	=	7	33
24	8	=	7	6
25	3	=	7	22
26	1	=	8	36
26	7	=	7	33
27	2	=	8	15
28	3	=	7	23
28	5	=	7	33
29	2	=	8	15
29	4	=	7	6
30	1	=	7	30
30	9	=	8	15
30	23	=	7	33
31	3	=	7	43
31	4	=	7	43
31	5	=	8	33
31	6	=	8	15
31	8	=	8	15
31	8	=	7	26
31	8	=	8	15
31	11	=	8	29
31	13	=	7	55
32	1	=	8	16
32	10	=	8	36

RV S	RV M		RPr P	RPr S
32	15	=	8	39
33	6	=	8	36
34	3	=	7	6
34	8	=	8	36
35	4	=	7	33
35	8	=	8	36
36	4	=	7	33
36	5	=	8	30
36	7	=	8	15
36	8	=	8	39
36	9	=	8	38
36	9	=	8	38
38	5	=	7	6
38	8	=	8	15
39	3	=	8	36
41	3	=	7	33
42	9	=	7	33
43	3	=	7	5
43	3	=	8	15
43	6	=	8	1
44	1	=	7	22
44	3	=	7	22
44	5	=	7	6
46	1	=	7	32
46	2	=	7	52
50	6	=	7	33
50	8	=	8	36
51	2	=	8	1
51	4	=	7	46
51	7	=	8	15
54	3	=	8	15
55	6	=	7	33
56	3	=	7	33

RV			RPr		RV			RPr		RV			RPr	
S	M		P	S	S	M		P	S	S	M		P	S
58	2	=	8	36	26	7	=	7	38	49	5	=	8	40
58	2	=	8	36	26	8	=	7	33	51	5	=	7	33
					27	3	=	7	33	51	13	=	7	22
		V			28	3	=	8	36	52	1	=	7	33
					28	6	=	8	15	52	3	=	7	31
1	4	=	8	15	29	8	=	7	33	52	5	=	7	30
1	5	=	8	36	30	7	=	8	4	52	11	=	7	33(3
2	7	=	8	16	30	7	=	7	33	52	13	=	7	33
3	7	=	7	54	31	13	=	7	26	52	15	=	7	33
4	5	=	7	7	32	6	=	7	7	52	16	=	7	33
5	4	=	7	27	32	12	=	7	33	53	5	=	8	15
7	2	=	7	33	33	3	=	7	33	54	1	=	8	15
7	4	=	8	15	33	7	=	7	33	54	5	=	8	36
7	5	=	7	33	35	7	=	8	39	54	6	=	7	33
7	7	=	8	15	35	8	=	8	28	54	6	=	8	31
9	7	=	8	39	38	1	=	7	33	54	10	=	8	36
10	6	=	7	33	38	5	=	7	26	54	15	=	7	46
12	13	=	7	40	41	7	=	8	28	54	15	=	8	38
16	1	=	7	33	41	13	=	7	33	55	5	=	8	31
16	4	=	7	33	41	14	=	7	6	55	7	=	8	38
16	5	=	7	33	41	17	=	7	33	55	8	=	8	36
17	4	=	7	33	42	6	=	8	36	55	10	=	7	6
17	5	=	7	33	42	11	=	7	56	57	2	=	8	40
22	1	=	7	33	42	13	=	8	4	57	7	=	8	38
22	2	=	7	38	42	15	=	7	6	57	8	=	8	38
22	2	=	7	33	43	3	=	8	35	58	4	=	8	36
23	1	=	8	39	43	8	=	7	6	58	8	=	8	38
23	4	=	8	15	44	9	=	7	45(2)	59	1	=	7	33
24	1	=	8	36	45	4	=	8	15	59	3	=	8	38
24	1	=	7	6	45	5	=	8	36	59	6	=	7	6
24	3	=	8	39	45	6	=	8	32	61	1	=	8	15
24	3	=	7	33	45	6	=	8	36	61	8	=	8	15
25	1	=	7	6	45	9	=	7	6	61	14	=	7	45

RV			RPr	
S	M		P	S
66	4	=	7	33
73	1	=	7	23
73	4	=	8	1
70	4	=	8	28
73	8	=	8	1
74	1	=	7	33
74	3	=	7	6
74	5	=	8	8
74	6	=	7	33
74	9	=	7	17
78	8	=	7	33
79	3	=	7	33
79	8	=	7	24
79	9	=	7	33
82	4	=	7	33
82	7	=	7	22
83	1	=	7	6
83	7	=	8	36
83	8	=	8	36
83	10	=	8	1
85	1	=	8	36
85	5	=	7	17
85	6	=	7	17
85	7	=	8	15
85	8	=	8	15
87	5	=	7	46
87	8	=	7	33
87	6	=	8	39
87	9	=	7	33(2)

VI

RV			RPr	
S	M		P	S
1	2	=	7	33
1	6	=	8	36
1	9	=	8	36
2	9	=	7	55
2	2	=	8	15
2	7	=	7	33
2	11	=	7	6
3	2	=	8	35
3	3	=	7	33
4	1	=	7	33
4	8	=	7	33
5	4	=	7	33
6	1	=	7	6
8	1	=	8	40
8	7	=	7	33
9	6	=	8	31
10	5	=	7	33
11	6	=	7	33
12	5	=	8	7
14	6	=	7	6
15	1	=	7	17
15	5	=	8	39
15	9	=	8	15
15	13	=	8	10
15	15	=	7	51
15	18	=	7	56
16	2	=	8	40
16	3	=	7	54
16	43	=	7	31
16	6	=	7	24
16	11	=	7	30
16	12	=	7	6
16	16	=	7	17
16	17	=	7	49
16	18	=	7	33
16	30	=	7	33
16	41	=	7	19
16	43	=	7	33
16	44	=	7	6
16	44	=	8	40
16	45	=	7	33
16	48	=	7	46
17	1	=	7	33
17	3	=	7	33
17	13	=	7	33
18	8	=	8	36
18	8	=	7	26
18	11	=	7	26
18	13	=	7	22
18	13	=	7	23
18	15	=	7	33
19	12	=	8	11
19	12	=	7	15
20	8	=	8	36
20	12	=	8	33
21	10	=	8	49
22	5	=	7	26
22	8	=	7	33
23	7	=	7	33
23	8	=	7	52
23	9	=	8	15
24	2	=	7	33
24	9	=	7	17
25	1	=	7	17
25	2	=	8	34
25	3	=	8	36
25	7	=	8	15

RV			RPr		RV			RPr		RV			RPr	
S	M		P	S	S	M		P	S	S	M		P	S
25	7	=	8	36	45	27	=	7	52	63	10	=	8	36
25	9	=	7	33	46	3	=	7	33	65	4	=	8	36
25	9	=	8	36	46	9	=	7	33	65	6	=	7	33
26	1	=	7	39	46	10	=	8	15	66	5	=	7	5
27	7	=	7	17	46	11	=	8	15	66	5	=	7	26
28	6	=	8	36	46	12	=	8	15	71	3	=	7	33
29	6	=	7	33(2)	47	7	=	7	33(2)	75	8		7	49
30	2	=	7	33	47	14	=	7	53	75	11	=	7	45
30	3	=	7	26	48	17	=	8	35	75	17	=	7	36
30	4	=	7	6	48	19	=	7	50					
32	2	=	8	36	49	4	=	7	6			VII		
32	4	=	7	6	49	10	=	7	25					
33	5	=	7	33	49	11	=	8	36	1	4	=	7	45
36	1	=	8	36	49	15	=	7	33	1	20	=	7	33
36	4	=	8	36	50	7	=	8	15	1	25	=	7	33
37	3	=	7	26	50	9	=	7	33	1	24	=	8	36
38	3	=	7	42	50	1[illegible]	=	8	36	2	1	=	7	33
38	5	=	7	33	50	15	=	7	33	3	3	=	7	6
39	5	=	7	33	50	15	=	8	40	3	8	=	7	33
40	1	=	8	36	51	3	=	7	6	6	5	=	7	7
40	1	=	7	33	51	5	=	8	38	7	1	=	7	33
40	4	=	7	33	51	6	=	8	36	7	7	=	7	33
41	5	=	8	36	51	6	=	8	15	8	7	=	7	33
42	2	=	7	33	51	13	=	7	10	9	5	=	7	6
42	2	=	7	40	51	14	=	7	10	10	3	=	7	6
42	4	=	8	39	51	15	=	8	15	10	4	=	8	39
44	9	=	7	33	51	15	=	7	33	11	3	=	7	33
44	15	=	7	6	52	7	=	7	33	11	4	=	7	33
44	17	=	7	10	56	2	=	8	15	15	1	=	8	39
44	18	=	8	15(2)	56	6	=	7	33	15	13	=	7	32
45	11	=	8	49	59	1	=	8	29	15	14	=	7	29
45	14	=	8	39	61	6	=	7	50	16	8	=	7	33
45	23	=	8	15	61	6	=	7	33	18	17	=	8	36

RV S	RV M		RPr P	RPr S
18	21	=	7	33
18	24	=	8	36
18	25	=	7	33
20	3	=	7	33
20	6	=	7	26
20	7	=	8	40
21	1	=	7	33
21	6	=	7	54
21	9	=	8	15
22	1	=	7	33
22	3	=	7	33
22	4	=	8	59
22	4	=	7	33
22	4	=	7	33
22	8	=	7	26
23	1	=	8	36
23	4	=	7	6
24	3	=	7	6
24	6	=	7	33
26	4	=	7	33
26	5	=	7	33
27	1	=	8	35
27	2	=	7	55
27	2	=	7	33
27	4	=	7	26
28	1	=	7	42
28	5	=	8	38
29	1	=	7	33
29	2	=	7	17
29	3	=	7	33
29	4	=	8	15
30	1	=	7	33
30	2	=	8	40
30	4	=	7	33
31	2	=	8	15
31	2	=	8	10
31	4	=	7•	13
31	10	=	8	9
31	12	=	10	40
32	7	=	7	33
32	7	=	8	39
32	8	=	7	33
32	8	=	7	33
32	9	=	8	38
32	24	=	7	43
32	25	=	8	39
32	25	=	7	33
32	26	=	7	33
33	2	=	8	36
34	19	=	8	48
33	4	=	8	36(2)
36	9	=	7	6
37	5	=	7	33
39	7	=	7	33
40	7	=	7	33
42	2	=	7	33
42	5	=	7	10
43	5	=	7	33
45	3	=	8	15
46	1	=	8	36
48	4	=	7	33
48	4	=	7	38
54	1	=	8	38
55	7	=	7	37
56	1	=	7	15
56	7	=	7	33
56	15	=	7	5
56	21	=	8	36
56	22	=	8	15
57	4	=	8	36
57	7	=	7	6
58	1	=	8	36
60	3	=	8	15
60	10	=	8	38
61	4	=	7	33
62	6	=	7	33
63	5	=	7	45
63	6	=	7	33
67	1	=	7	6
67	10	=	7	33
69	2	=	7	32
69	2	=	7	33
69	8	=	7	33
72	3	=	7	6
74	4	=	7	5
74	5	=	7	33
75	8	=	7	33
77	4	=	7	10
77	4	=	8	36
79	4	=	8	36
83	2	=	7	45
83	5	=	8	15
83	5	=	7	33(3)
88	2	=	7	15
88	5	=	8	36
88	6	=	8	15
89	1-4	=	7	33
89	3	=	8	39
90	1	=	7	6

RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S
90	1	=	7	33	2	28	=	7	6	12	3	=	7	46
92	3	=	7	6	2	41	=	7	33	12	17	=	8	36
93	6	=	7	26	2	32	=	7	23	12	19	=	7	33
93	7	=	7	6	2	42	=	7	33	12	22	=	8	36
96	1	=	8	36	3	1	=	7	33	13	3	=	7	33
97	7	=	7	33	3	1	=	7	33	13	5	=	8	13
97	8	=	8	36	3	8	=	7	33	13	7	=	8	39
98	4	=	7	33	3	9	=	7	46	13	7	=	7	33
100	1	=	7	33	3	10	=	7	46	13	7	=	8	36
102	3	=	7	35	3	11	=	7	53	13	14	=	8	1
103	2	=	8	36	3	12	=	7	53	13	14	=	7	33
103	3	=	7	33	3	13	=	7	10	13	20	=	8	32
103	15	=	7	33	3	17	=	7	33	13	25	=	7	52
103	15	=	8	36	3	18	=	8	39	13	25	=	8	36
					4	1	=	7	33	15	6	=	7	22
VIII					4	1	=	7	23	15	6	=	8	36
					4	4	=	7	7	15	12	=	8	13
1	1	=	8	15	4	8	=	8	40	15	13	=	8	36
1	12	=	7	33	4	10	=	7	33	16	1	=	8	15
1	16	=	7	33	4	11	=	8	32	16	10	=	7	6
1	17	=	7	33	4	12	=	7	45	16	12	=	8	33
1	19	=	7	32	5	33	=	7	6	16	12	=	7	6
1	21	=	8	15	6	18	=	8	39	17	1	=	8	39
1	25	=	7	13	6	32	=	8	39	17	1	=	8	39
1	30	=	8	15	6	39	=	7	52	17	4	=	7	33
2	1	=	7	33(2)	6	39	=	7	33	17	10	=	7	46
2	15	=	7	33	7	9	=	8	39	17	11	=	8	39
2	21	=	7	12	7	11	=	8	16	18	10	=	8	36
2	23	=	7	33	7	12	=	8	15	18	11	=	7	54
2	22	=	8	15	7	13	=	7	33	18	22	=	8	5
2	22	=	8	1	7	20	=	7	33	19	1	=	7	7
2	23	=	7	33	12	1	=	7	46	19	20	=	7	46
2	26	=	8	15	12	2	=	7	46	19	20	=	7	52

RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S
19	23	=	7	33	24	25	=	7	46	41	2	=	7	17
19	24	=	8	40	25	15	=	8	15	42	2	=	7	33
20	1	=	7	31	25	21	=	8	36	42	6	=	7	33
20	1	=	8	36	26	1	=	8	1	44	23	=	8	32
20	3	=	7	12	26	20	=	7	12	45	1	=	8	15
20	6	=	7	45	26	23	=	7	52	45	8	=	7	33
20	19	=	7	17	27	3	=	8	5	45	13	=	7	12
20	21	=	8	15	27	4	=	7	33	45	20	=	7	33
20	23	=	8	36	27	4	=	8	15	45	22	=	8	39
20	24	=	8	32	27	5	=	7	33	45	22	=	7	16
20	26	=	8	36	27	9	=	7	26	45	35	=	7	33
20	26	=	7	37	27	10	=	7	5	45	38	=	7	33
20	26	=	7	33	27	14	=	8	15	45	38	=	8	39
21	6	=	7	6	27	18	=	7	10	45	40	=	8	39
21	7	=	7	26	30	2	=	8	36	46	4	=	8	15
21	7	=	7	33	31	15	=	7	5	46	11	=	7	33
21	8	=	7	33	32	7	=	8	15	46	11	=	7	26
21	10	=	8	15	32	17	=	7	42	46	25	=	8	15
22	1	=	7	33	32	19	=	8	4	47	1	=	7	54
22	4	=	7	6	32	23	=	7	33	47	2	=	7	33
22	10	=	7	5	32	24	=	7	33	47	11	=	8	31
22	13	=	8	8	33	3	=	7	5	47	15	=	8	15
23	1	=	7	33	33	13	=	7	6	47	17	=	7	33
23	10	=	7	5	33	17	=	8	15	48	6	=	8	9
26	1	=	8	31	33	18	=	8	15	48	8	=	8	35
23	27	=	7	39	34	3	=	7	33	48	9	=	8	36
24	1	=	7	17	34	11	=	8	39	48	14	=	8	38
24	6	=	8	15	36	1-6	=	7	33	50	1	=	7	33
24	7	=	8	1	37	1-6	=	7	33	51	3	=	7	6
24	11	=	8	32	37	5	=	7	33	51	5	=	7	12
24	16	=	7	33	38	9	=	7	33	52	8	=	8	49
24	23	=	7	33	41	1	=	7	17	53	4	=	7	45
24	24	=	7	54	40	1	=	8	15	53	6	=	8	4

RV S	RV M		RPr P	RPr S
53	6	=	8	30
60	2	=	7	6
60	6	=	7	33
60	11	=	7	53
60	12	=	7	33
60	14	=	7	39
61	3	=	7	12
61	4	=	7	5
61	5	=	7	17
61	8	=	7	23
61	12	=	7	40
61	17	=	7	56
62	1	=	7	19
63	5	=	7	17
64	10	=	8	39
64	11	=	8	39
66	2	=	7	7
66	7	=	7	33
66	9	=	7	17
66	10	=	7	17
66	11	=	8	15
66	13	=	8	15
66	14	=	7	33
67	6	=	7	37
69	16	=	8	1
69	16	=	7	32
70	9	=	7	17
70	15	=	7	7
71	7	=	7	33
71	10	=	7	6
74	11	=	8	39
75	1	=	7	12
75	2	=	7	6
75	13	=	7	33
75	16	=	7	12
75	16	=	7	33
76	7	=	7	33
79	7	=	7	33
80	6	=	7	50
80	10	=	7	5
81	1	=	8	16
81	2	=	7	12
81	9	=	7	5
82	2	=	7	33
83	7	=	7	33
83	9	=	8	15
83	9	=	7	33
84	3	=	8	39
84	3	=	7	33
84	6	=	7	56
85	9	=	7	33
86	3	=	8	15
88	2	=	7	5
89	4	=	8	13
89	7	=	8	36
90	2	=	7	7
90	3	=	7	42
92	9	=	7	33
92	9	=	7	51
92	18	=	7	12
92	26	=	8	15
92	28	=	7	33(3)
92	29	=	7	33
92	30	=	7	33
93	11	=	7	26
93	12	=	7	33
93	21	=	7	43
95	2	=	7	13
95	3	=	7	33
95	4	=	8	49
96	2	=	8	36
96	12	=	7	33
97	7	=	7	33
97	8	=	8	6
97	8	=	7	35
98	7	=	7	33
98	11	=	7	33
99	2	=	7	33
100	2	=	7	33
100	7	=	8	39
101	10	=	7	33
102	7	=	7	6
102	14	=	8	39
103	2	=	7	6
103	9	=	7	6

IX

RV S	RV M		RPr P	RPr S
1	5	=	7	6
4	1 10	=	7	33
4	1	=	7	33
4	2	=	7	30
6	9	=	7	33
7	7	=	7	33
9	7	=	7	50
9	8	=	7	33
9	8	=	8	39
9	8	=	8	39
10	1	=	8	39

RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S
10	5	=	8	39	64	16	=	7	6	87	9	=	7	33
14	2	=	8	8	65	17	=	7	33	88	7	=	7	5
14	4	=	7	33	65	19	=	7	33	90	4	=	8	36
15	2	=	7	23	65	28	=	7	22	90	6	=	7	33
15	3	=	7	33	66	11	=	7	6	91	4	=	7	33
19	1	=	8	13	66	12	=	7	6	91	6	=	7	33
20	2	=	8	15	67	6	=	7	33	92	2	=	7	6
21	5	=	7	38	68	1	=	7	6	93	5	=	7	5
29	3	=	7	33	68	10	=	7	33	93	5	=	8	40
29	5	=	7	33	69	10	=	7	33	96	2	=	8	34
30	6	=	7	33	70	2	=	8	40	96	11	=	8	40
31	2	=	7	33	70	2	=	7	33	96	12	=	7	33
31	4	=	7	33	71	10	=	8	36	96	17	=	8	40
35	3	=	7	33	72	2	=	7	33	97	3	=	8	7
40	3	=	7	33	72	8	=	8	1	97	3	=	8	7
40	5	=	8	39	72	9	=	8	16	97	12	=	8	36
41	6	=	7	33	75	5	=	8	14	97	15	=	7	33
45	4	=	8	1	79	5	=	7	33	97	20	=	8	36
46	4	=	8	29	80	1	=	8	36	97	21	=	7	33
47	4	=	7	33	80	4	=	8	36	97	22	=	8	8
48	5	=	7	33	81	2	=	7	6	97	25	=	7	33
50	1	=	8	39	81	2	=	7	33	97	27	=	7	33
51	2	=	7	33	81	3	=	8	32	97	36	=	7	33(2)
53	2	=	8	15	81	3	=	7	33	97	38	=	8	1
57	1	=	7	6	82	4	=	8	36	97	39	=	7	46
61	3	=	7	33	82	5	=	7	33	97	44	=	8	36
61	15	=	7	33	84	1	=	7	10	97	44	=	8	36
61	15	=	7	33	84	5	=	8	13	97	48	=	7	33
61	19	=	7	37	85	4	=	8	39	97	49	=	7	43
61	26	=	8	39	85	8	=	8	40	97	49	=	7	33
61	28	=	7	10	86	6	=	7	33	97	51	=	7	44
61	30	=	7	33	87	1	=	7	6	100	1	=	7	43
62	21	=	7	53	87	6	=	8	15	100	3	=	7	33

RV S	RV M		RPr P	RPr S
101	3	=	7	43
101	13	=	7	54
103	1	=	7	27
104	2	=	7	53
104	3	=	7	33
104	4	=	8	7
104	4	=	8	36
104	4	=	8	39
107	1	=	8	39
107	12	=	7	6
107	24	=	8	1
108	2	=	7	6
108	4	=	7	46
108	7	=	7	32
108	10	=	7	33
110	1	=	7	17
110	4	=	7	6
111	2	=	7	45

X

RV S	RV M		RPr P	RPr S
1	2	=	8	36
4	6	=	7	33
4	7	=	7	33
5	5	=	8	36
6	4	=	7	6
6	7	=	7	33
6	7	=	7	7
7	1	=	7	33
7	6	=	7	33
8	6	=	7	45
9	1	=	8	15
9	4	=	8	15
9	14	=	7	17
9	14	=	8	36
9	14	=	7	33
11	4	=	7	33
11	9	=	8	35
11	9	=	7	33
12	2	=	7	33
12	3	=	8	8
12	5	=	8	15(2)
12	9	=	8	35
14	2	=	7	45
14	7	=	7	45
14	10	=	7	33
14	13	=	8	39
15	4	=	8	15
15	4	=	7	33
15	6	=	7	7
15	11	=	7	33(2)
16	3	=	8	36
16	13	=	8	39
18	5	=	7	33
18	14	=	8	33
20	10	=	7	33
21	4	=	8	36
22	10	=	8	8
22	11	=	7	5
22	15	=	7	10
23	3	=	7	33
23	6	=	7	12
23	7	=	7	12
25	1	=	7	33
25	2	=	7	33
25	3	=	7	33(2)
25	4	=	7	33
25	7	=	8	39
26	1	=	7	6
27	9	=	7	33
28	7	=	7	33
28	8	=	7	45
29	8	=	8	15
30	1	=	8	36
30	3	=	7	33
30	5	=	7	6
30	8	=	7	33
30	11	=	7	33
30	12	=	8	36
30	14	=	8	36
32	5	=	7	6
32	5	=	8	39
33	3	=	7	33
34	4	=	8	31
34	8	=	8	36
34	14	=	8	38
35	1	=	7	33
35	2	=	7	22
35	10	=	7	30
35	11	=	8	40
35	11	=	8	36
36	2 12	=	7	33
36	10	=	8	15
42	1	=	7	27
42	2	=	8	36
42	3	=	8	36
42	3	=	8	38
42	4	=	7	33
42	6	=	8	15

RV			RPr		RV			RPr		RV			RPr	
S	M		P	S	S	M		P	S	S	M		P	S
42	3	=	7	35	61	21	=	7	33	82	2	=	7	45
43	10	=	8	36	61	22	=	7	33	83	3	=	7	27
43	1	=	7	6	61	24	=	7	33	83	7	=	7	29
43	6	=	8	15	61	27	=	7	17	83	7	=	7	33
43	2	=	7	33	61	27	=	8	30	84	5	=	7	33
43	2	=	8	28	63	2	=	8	39	84	27	=	7	33
44	4	=	7	33	63	3	=	8	14	84	29	=	8	39
45	2	=	7	33	63	4	=	7	33	88	6	=	8	1
47	1	=	7	33	63	8	=	7	33	88	14	=	7	6
47	1	=	7	12	63	8	=	8	14	88	17	=	7	45
47	6	=	7	6	63	10	=	8	14	89	1	=	8	15
48	5	=	8	38	63	13	=	8	36	89	17	=	7	33
48	7	=	7	43	63	14	=	8	14	93	4	=	8	15
49	11	=	7	33	63	17	=	7	33	93	9	=	7	10
49	5	=	7	50	64	16	=	7	33	94	1	=	8	36
51	7	=	7	33	64	17	=	7	33	94	14	=	8	29
52	3	=	7	33	66	14	=	8	38	94	14	=	8	4
53	2	=	8	36	67	5	=	7	7	95	2	=	8	36
53	6	=	8	28	67	6	=	8	36	95	13	=	8	15
53	8	=	8	36	67	11	=	8	36	95	14	=	7	33
55	5	=	7	33	68	3	=	7	7	96	12	=	7	33
59	3	=	7	10	68	5	=	7	7	97	2	=	7	33
59	4	=	8	37	68	8	=	8	36	98	8	=	8	30
59	5	=	8	36	69	4	=	8	36	99	12	=	7	33
59	6	=	8	35	69	5	=	7	29	101	2	=	8	36
60	8	=	7	33	70	8	=	8	15	101	7	=	8	36
60	9	=	7	33	70	10	=	8	36	101	8	=	8	36
61	9	=	7	5	72	6	=	7	33	101	10	=	8	1
61	10	=	7	5	72	7	=	7	33	101	11	=	8	4
61	11	=	7	5	77	1	=	8	15	102	3	=	8	39
61	13	=	7	33	78	8	=	8	30	102	6	=	8	15
61	14	=	8	35	81	5	=	7	33	103	4	=	8	36
61	20	=	7	5	81	7	=	7	33	103	11	=	8	36

RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S	RV S	RV M		RPr P	RPr S
103	13	=	8	40	126	8	=	8	36	147	5	=	7	5
103	13	=	8	31	126	8	=	8	40	148	5	=	8	49
104	1	=	8	36	127	6	=	7	33	149	2	=	7	45
107	3	=	7	33	128	4	=	8	36	149	5	=	7	33
107	11	=	8	40	129	4	=	7	7	152	4	=	8	39
108	3	=	7	33	129	6	=	7	33	152	5	=	8	39
108	9	=	7	33	130	2	=	8	1	156	3	=	8	39
111	2	=	8	36	132	3	=	7	33	156	5	=	7	31
111	4	=	8	36	135	1	=	7	33	158	2	=	7	33
112	3	=	8	36	136	3	=	8	39	166	3	=	7	33
112	6	=	7	33	136	7	=	8	15	176	1	=	7	33
112	10	=	8	35	137	1	=	8	39	176	2	=	7	19
113	10	=	8	39	137	1	=	8	39	178	1	=	7	17
115	1	=	7	33	138	1	=	7	45	178	1	=	8	40
116	1	=	7	33	139	4	=	7	16	180	1	=	8	36
116	5	=	7	7	139	5	=	8	15	180	2	=	8	36
120	3	=	8	38	140	1	=	7	6	181	1	=	8	36
120	9	=	7	33	143	1	=	8	39	182	1	=	7	33
126	2	=	7	46	143	3	=	7	33	182	2	=	7	33
126	2	=	8	34	143	5	=	7	6	182	3	=	7	33
126	6	=	7	17	145	3	=	7	33					

XI

The Commentary

Turning now to the special consideration of the com mentary on the text we may note the following points —

1 It is extremely curt and concise and is written virtu ally in a sūtra style At places, it leaves us entirely at the mercy of guess and conjecture Cp 73 76, 168, 246 and 280, where the commentator, in some respects, is more obscure and concise than the text[1]

1 Cp notes on thse sutras On 116 he says 'trirakrantagrahanat' Here 'trih" means trivaram=three times Similar is "trirdvih" on 280 It was only by a stroke of good fortune that I hit at the right meaning of these mystic utterances

2 The text has not come down to him as perfectly authoritative and sacred and he rightly questions the validity of some sūtras[1], prescribes vārtikas[2], and finally provides for its deficiencies[3]

3 He makes extensive use of the adhikāras and this shows that he knew the tradition of the Sāmavedic grammar exceptionally well These adhikāras are of two kinds, i e adhyāhāras, where the thing is not said in the text, but has to be implied, as in 1 133, 116, 146, and 236, and the adhikāras, which are supplied by the text, as in 20, 22, 28, 46, 54, 56, 59, 61, 67, 86, 96, 107, 109, 110 115, 146, 185, 237, 238, 242, 243, (2), 244, (2) 247, 255, 264, 281, 282 and 284

4 He seems to be well acquainted with the Ganapātha of Pānini Cp 128 with note

5 Here and there he oversteps the limits of a Prāti śākhya Cp 225 where he cites examples from Sāmavedic literature and then draws one from RV and another from Aitaraya brāhamana

6 In citing examples he uses the following methods —

- (i) He cites the opening of the verses, though the real example lies somewhere on in the stanza Cp note on 279
- (ii) He names the melodies Cp 112, 113, 150, 162, 181, 260, 283, 284
- (iii) He names the verses Cp note on I
- (iv) He cites the neighbouring word in a verse Cp 76, 116
- (v) At places he gives the half of a word as an example Cp 148

1 Cp 157 and 280

2 Cp 143, 229, 243 245

3 Cp 159, 226, 256, 238, 272

7 At places the commentary seems incomplete Cp 141, 150 and 239 The last portion of the commentary on these sūtras seems to be lacking in something That there was another, and possibly a larger recension of the commentary, is indicated by the Ms B on the 116, where the extra reading, not found in Burnell, has been given in the footnotes The fact is confirmed by the author of the gloss on the Vivṛti[1], who on the rule 56, clearly draws from a recension of the commentary, larger than that available to us

XII

Who was the author of the Commentary ?

For determining the personality of the commentator, we have no data whatever, except that the author of the gloss on Pāṇinīyaśikṣā once quotes from the commentary in the name of Audavraji[2], which is clearly wrong, as has been already shown

About his place we know absolutely nothing and for his period we have only references, which though too few and indefinite to yeild any unchallengable result need to be put here Our commentator cites on the rule 90 Nakulamukhācārya, who is unfortunately nowhere mentioned in the Sanskrit literature, nor in any Worterbuch or list of Mss, and he is the only authority whom our commentator cites and that two only once

But there is a ray of hope Simon[3] has shown that Upādhyāyājātaśatru, the commentator on Puṣpasūtra, lived about 950 A D, and we know from his work that he utilised the ancient commentary of Bāhūkācārya or Bāhūka bhāṣyakāra[4], who must have been a fairly ancient scholar This

1 Cp Ṛktantravivṛti on rule 56

2 "Audavrajirapi "sparśavargasya sparśagrahaṇe ca jñeyam" p 11 Cp it with RT 13

3 Simon, PpS p 499

4 Simon, PpS p 498

Bahūka, on PpS 7 288 quotes from our commentary[1] and this makes so much certain, that our commentator is older than Bāhūka and may have flourished about the beginning of the Christian era

One thing more Our commentator cites exmples from the two Ārcikas, the two Gānas, Mahānāmnis, the two Śrauta-sūtras, the Brāhamanas, but nowhere from the later Gānas i e the Ūha and Ūhya gānas, which are supposed "pauruseya " This may be significant, but we cannot infer any statable result from this

XIII

Can we improve the text of the SV with the help of the Prātiśākhya ?

The question is of the utmost importance, but the RT and the Commentary offer little help in this matter[2] Śaurisūnu, the author of Laghurktantrasangraha, who is more exhaustive than either, registers some cases, where the text of Benfey is at variance I shall concern myself here only with one rule, which prescribes the omission of visarjanīya, when followed by s in conjunction with a consonant Śaurisūnu registers the following examples of this rule —

Śaurisūnu	SV	Benfey
vaca stuse	I 87	The same
viśa stavetātithih	I 85	do
parā dusvapnyam	I 141	do
sakhāya stoma∘	I 164	do
ya sma śrutavarman	I 89	do
jagata svardrśam	I 233	jagatah svardṛśam

1 It runs "atra hi" gatiścantasthamāpadyate (cp RT 110) iti yakāra pattih | "ramadhye' (RT 159) iti lopah punaranena vacanena bhogapakaram bhavatiti eṣam bahuka bhaṣyakareṇa vyakhyanam kṛtam | asmadguravastu bruvate | " Simon has confused here the sutras of Rt Cp PpS p 676 n 2

2 Cp however, "udag nya, va" Benfey SV 1 279, while the rule 173 and the Commentary require "udaṅ nyag va "

ā bhara svarvān	I	254	ā bharah svarvān
vaca stotram	I	255	vacah stotram
bodhā na stomam	I	313	The same
mataya svaryuvah[1]	I	375	matayah svaryuvah
vīra stavate	I	385	The same
sakhāya stomyam	I	387	do
tamu va stuse	I	410	do
sacetasa svasare	I	457	sacetasah svasare
svādhya svarvidah	I	508	svādhyah svarvidah
gomata stotrbhyo	II	179	The same
indava svarvidah	II	566	indavah svarvidah
esa sya dhārayā	II	584	The same
naki svaśva	II	300	nakih svaśva
prthu svaruh	II	687	prthuh svaruh
hi stha svah patī	II	351	hi sthah svah pati
yukta stotrbhyah	II	435	The same
pavamāna svardrśam	II	134	pavamānah svadhvarah in II 611
rityāpa svarvidah	II	676	rityāpah svarvidah
ya snihitisu[2]	II	728	yah snihitisu
maghona sma	II	1030	maghonah sma
usasa svā 3 rgāh	II	1225	usasah svā 3 rgāh
mā na starabhimātaye	II	770	The same
svādiya svādunā	II	835	svādiyah svādunā
rādha stuvate	II	836	The same
svādo svādiyah	II	834	svādoh svādīyah
revata stotā	II	1157	The same
balavijñāya sthavirah	II	1206	balavijñāyah sthavirah

1 The Mss A and B both read "matayarvidah" (= mataya svarvidah) which is not found in the SV It however, occurs in RV 10 43 1 which reads —

"acca ma indram matayah svarvidah", for which SV has —

"acca va indram mataya svaryuvah '

2 Mark "snihitesu" in A and B, where Benfey has "snihitisu "

yo na svo'rano	II	1225	The same
arepasa svādhya svar-vidah (2)	II	451	arepasah svādhyah svarvidah

It will be clear from the above-shown table that, out of 37 times, Benfey observes the rule of the *Sāmavedic* grammar only 17 times and violates it 20 times, without showing any reason whatsoever Other anomalies[1] may be found upon a minute examination of the text, and the same will be treated in detail in the introduction of the Laghurktantrasangraha and Sāmasaptalaksana, the publication of which may necessitate a fresh edition of the Sāmaveda

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1 Cp also "pari nah" Benfey SV II 247 and 560, where Laghurk tantrasaṅgraha and V Pr III 88 (pari na iti śakaṭayanah) require "pari nah" Cp RV 8 47 5, 9 54 5, 9 64 18 etc, JS and my note on RT 274

॥ ऋक्तन्त्रम् ॥

अथ ऋक्तन्त्रम्[1]

ओं नमः श्रीसामवेदाय ।[2]

[अथ प्रथमः प्रपाठकः]

अथ[3] वाचो वृत्तिं व्याख्यास्याम । वायु प्रकृतिमाचार्या । वायुर्मूर्छं[4]छ्वासी भवति । श्वासो नाद इति शाकटायन । वायुरयमस्मिन् काये मूर्छत्यटतीत्ये षोऽर्थ । स खलु ख[5]विशेष प्रतिपन्न कण्ठ[6] प्रतिपन्न श्वसितिर्भवति । स[8] श्वसिति शिर. प्रतिपन्न आकाशमद्वारक नदतिर्भवति । तस्येदानी नदतेर्जिह्वाग्रेणेर्य- माणस्य[9] व्यक्तय प्रादुर्भवन्ति वर्णानामोष्ठ्या कण्ठ्यास्तालव्या मूर्धन्या दन्त्या नासिक्या जिह्वामूलीया इति । तद्यथा त्रपुकारस्त्रपु विलाप्य बिंबे निषिञ्चेद्य य बिम्ब[10]देश तत्त्रपु निषिच्यते ततस्ततो द्रव्याणा व्यक्तिर्भवति काञ्चिमणिके[11] रुचक[12] स्वस्तिक इत्येव य यम[13]य खविशेष जिह्वाग्रेण स्पृशति ततस्ततो वर्णाना

1 Is wanting in A B C Bur has ऋक्तन्त्रव्याकरणम् ।

2 श्री is wanting in Bur ओं नम ऋग्वेदाय D

3 श्री गुरुभ्यो नम । अथ वाचो वृत्तिं व्याख्यास्याम । C

4 C and Bur add च् to छं, while A B D omit it

5 ख is wanting in A B

6 कण्ठप्रति॰ B

7 श्वसिति भवति D

8 स is wanting in D

9 विपुलाप्य B विलाप्य D

10 निंब॰ B

11 काश्चीमणि के A काचीमणिके B काश्चीमणिको D

12 रुचिक Bur

13 मय is wanting in Bur

व्यक्तिर्भवत्योष्ठ्यानां कण्ठ्यानां तालव्यानां मूर्धन्यानां दन्त्यानां नासिक्यानां जिह्वामूलीयानामिति। एवमुत्पन्नाना वर्णानामुपदेशोद्देशा।उद्देशे सञ्ज्ञाकरणम्।[1] उपदेशे प्रत्याहार[2] सिद्धिस्तद्यथाध्वर्योरुपदेश[3] वक्ष्याम। अथ वर्णा[4] सञ्ज्ञा-प्रत्याहारसमा[5] ॥ १ ॥

5 अ[6] इति आ इति इ इति ई इति उ इति ऊ इति ऋ इति ॠ इति ऌ इति ॡ इति समानानि। ए इति ऐ इति ओ इति औ इति सन्ध्यक्षराणि। आयाहीवोयीनाम्[7] (१ १ a) गतिरन्त इति स्वरा। अथ व्यञ्जनानि। किति खिति गिति घिति ङिति कवर्ग[8]। चिति छिति जिति झिति ञिति चवर्ग। टिति ठिति डिति ढिति णिति टवर्ग। तिति थिति दिति धिति निति तवर्ग।
10 पिति फिति बिति भिति मिति पवर्ग। इति स्पर्शा[9]। अथान्तस्था। यिति रिति लिति वित्यन्तस्था। अथोष्माणो हिति शिति[10] षिति सिति योगवाही[11]। अथायोगवाहा। अ इति विसर्जनीय। ≍क[12] इति जिह्वामूलीय। ≍प[13] इत्युपध्मा-नीय। हुमित्यनुनासिक[14]। अथ यमा। कु इति खु इति गु[15] इति घुमिति[16] यमा[17]। अनन्त्यान्त्यसयोगे मध्ये यम पूर्वगुण[18]। अथानुस्वारौ। अ आ
15 इत्यनुस्वारौ[19] ॥ २ ॥

ह्रस्वाद्दीर्घो दीर्घाद्ध्रस्व। वर्ण इति पूर्व कारादाख्यायाम्[20]। व्यञ्जनमकार-

1 उद्देश स॰ C D
2 उपदेश प्र॰ C
3 सिद्धवद्वा। यथाध्वर्युरु॰ Bur C D
4 Visarga om in A वर्णाना B
5 सञ्ज्ञा प्रत्याहार समा D After this C has—प्रथम खण्ड।
6 A and C read—अ इति आ इति इ इति ई इति उ इति ऊ इति ऋ इति ॠ इति ऌ इति ॡ इति B C omit ल इति लृ इति ए इति ऐ इति ओ इति औ इति इत्याइत्य अ इति आ इति ऋ इति ॠ इति इ इति ऊ इति इत्य इति ईती ईत्यु इत्यु इति D
7 आयाहिवोयिनाम् A आयाहीवोईनाम् Bur आयावोयीनाम् C आयायि वोयीनि D
8 कवर्गा चवर्गा and so on D
9 Is wanting in A
10 हिति is the last in Bur
11 योगवाहा is wanting in Bur
12 ≍क इति A B D क इति C
13 ≍प इति A B D प इति C
14 ॰नासिक्य A B D हिमित्यनुनासिक्यम् C
15 गुमिति is wanting in Bur
16 After घुमिति C has ङुमिति यमा। घुमि-त्यनन्त्यान्त्य॰ Bur
17 यमा is wanting in A and Bur
18 पूर्वगुणो वा Bur and C, perhaps mistake for पूर्वगुणो Sथान॰ A
19 अनु॰ is wanting in A B
20 ॰पूर्वकारा॰ A

पूर्वात्[1] । रिति रेफात् । स्पृष्टं करणं स्पर्शानाम् । दुस्पृष्टमन्तस्थानाम् ।
विवृत स्वरोष्मणाम् । विवृततरमकारैकारौकाराणाम् । संवृतो घोषवान् ।
विवृतो[2]ऽघोषो नादानुप्रदाना[3] स्वरघोषवन्त । श्वासो[4]ऽघोषाणाम् । तनीयान्
प्रथमानामुभौ ह चतुर्थाना संनिवेशोऽन्य । प्रत्याहाराऽर्थो वर्णो[5]ऽनुबन्धो
व्यञ्जन यावतिथस्तावता[6] तदादीना तत पराणाम् ॥ ३ ॥ 5

ऐं[7] ओ ऐ औ आ ॠ ॡ ई ऊ ऋ ऌ इ उ आ । र य व ला । ङ ञ ण न मा ।
घ झ ढ ध भा । ग ज ड द बा । ख छ ठ थ फा । क च ट त पा । ह श ष
सा । अ॰ ᳲक ᳲपा । हु कु खु गु घु अ आ एवमुपदेशे स्वराणा सन्ध्यक्षराणा
दीर्घाणा ह्रस्वाना समानानामन्तस्थाना[8]मुत्तमाना स्वरान्तस्थोत्तमानामकार-
घोषाणा हकारस्तु घोषवतामघोषाणा सोष्मणामूष्मणा च । प्रत्याहारे[9] रहयो- 10
र्वर्गसञ्ज्ञानुस्थाना[10]नामसिद्धिरिति चेद्ध्रस्वतरे[11]नासिक्यस्थानेषु मात्राकरण
विशिष्टाना[12]मपि प्राप्तिस्तथा सिद्धमिति । इदमक्षर छन्दोवर्णश समनुक्रान्तम् ।
यथाचार्या ऊचुर्ब्रह्मा बृहस्पतये प्रोवाच बृहस्पतिरिन्द्रायेन्द्रो भरद्वाजाय
भरद्वाज ऋषिभ्य ऋषयो ब्राह्मणेभ्यस्त खल्विममक्षरसमाम्नायमित्याचक्षते ।
न भुक्त्वा न नक्त प्रब्रूयाद् ब्रह्मराशिरिति[13] च ब्रह्मराशिरिति च ॥ ४ ॥ 15

इति प्रथम प्रपाठक[14] ।

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1 ॰पूर्वादकाराद्वा रेफात् A ॰पूर्वादकाराद्वा रिति रेफाद्वा B मकारश्च पूर्वाद्वा रेफात् C

2 So B विवृतो घोषो A C D and Bur

3 So A B C ॰नुप्रदानात् D नादानुप्रदानाम् Bur

4 श्वासो घोषाणाम् A C D Bur

5 वर्णोऽनु॰ A B Bur puts fullstop after anubandhah

6 यावतावता C

7 ए ओ ऐ अ आ ॠ ॡ ई ऊ ऋ ऌ इ उ अ ला य अ वा A ए ओ औ आ ॠ ॡ ई ऊ ऋ ऌ इ उ अ र य ल व ङ etc C ए ओ ऐ औ आ ॠ ॡ ई ऊ ऋ ऌ इ उ अ र व य ल ङ etc Bur

8 अन्तस्थाना is wanting in A

9 प्रत्याहारो A B

10 ॰नुस्थानाम॰ D

11 ह्रस्वतर B D

12 विवृताना॰ A C

13 Is not repeated in B and Bur cf Nageśa LŚŚ Sañjap p 7—"ऋक्तन्त्रव्याकरणे शाकटायनोऽपि प्रब्रूयाद्ब्रह्मराशिरिति" ॥

14 B reads—इति ब्रह्मराशिप्रथम समाप्त । Bur has—इति ब्रह्मराशि प्रथम प्रपाठक समाप्त । A has—प्रथम प्रपाठक । C gives इति तृतीय खण्ड । इति ऋक्तन्त्रे प्रथम प्रपाठक ॥

[अथ द्वितीयः प्रपाठकः]

मासे यथा दृष्टः ॥ १ ॥

वर्णोधिकृत । समासे यथा दृष्टस्तथा विज्ञेय । सहर्षभा (आ स ४२) गो ऋजीकम् (१ ३१३) अनापत्ति । गव्यूतिम्[2] (१ २२०) अवापत्ति । उषर्बुध (१ ४०) सबर्दुघाम् (१ २६५) रेफत्वम् । सम्राजम् (१ १७) अनुस्वारप्र
5 तिषेध । दीर्घत्वमृतीषहम् (१ ३५४) तुविकूर्मिम्[3] (१ १७६) प्रतीव्य (१ १०३) परी णसि (१ ३८) ऋतावृध (१ २५८) तुग्रियावृधम् (१ २८३) ऋतावसो (१ २५५) प्रभूवसो (१ ३७३) सूनरी (१ ३०३) सूनृतावते (२ १०८) दूरात् (१ २१६) दूरे (१ ५३) चर्षणीधृतम् (१ ३७४) प्रतिषेध । श्रुतकर्त्तारम् (१ ११८) अश्वपते[6] (१ ४०२) मूर्धन्यापत्ति । दुष्वप्न्यम् (१ १४१) परीणसि (१ ३४) दुरे~~णसु~~ (१
10 ३६) स्वर्णरम् (१ १०६) गिर्वण (१ १६५) बहुलम् । पुरुणामन् (१ १८८) प्रणेत (१ १६३) अतीहिमायाम्[7] (१ २२३ मन्युपाविणम्) नृमणा (१ ३२३) सत्राहणम् (१ ३३५) वृत्रहणा[8] (२ १०५० etc) वृषमण (१ ३३१) निर्णिजे[9] आहर्यताय[10] त्रिरस्मै प्रदेवमच्छासु[11] च (१ ५५१ ५६० ३६३) प्राणा सिन्धूनाम् (१ ५५६) प्राणा

1 सहस्रपभा अर्चन्ति B

2 गव्यूतिरवा० B

3 Is wanting in Bur

4 या is wanting in B

5 After ऋतावसो B reads रतहावसो which is wanting in Bur

6 ०कर्त्ताश्वपते B

7 SV 1 223 reads—अताहि मन्युषाविणम्, while both P and Bur have अतीहि मायाम

8 वृत्रहणम् B

9 निर्णिजम् B In SV 1 363 (प्रदेवम च्छा०) occurs निर्णिजम्, while in 1 551 and 560 occurs निर्णिजे

10 आहर्यता B

11 प्रदेवासु B

शिशु॰ (१ ५७०) प्राणात्[1] (२ ७७) सार्पराज्ञीषु च। गोषाता (१ ३४) सुष्टुतिमि[2] (१ ३४८)। उपकरणवादौ[3] च। नृपन्मा (१ ७७) नृषाहम् (१ १४३) नृषूत (१ २७६) नृषाता (१ ३१८) हव्यमानुषक् (१ ८२) आद्यायै। पवस्व देवाया च। (१ १३३ १ ४८३ आयुषक्) इत् सुंभ्र (१ ७६) दुष्वप्न्यम् (१ १४१) स्तोभे। रयिष्ठा (स्तोभ १ १५०) पुरुणामन् पुरुष्टुत (१ १८८) धर्ता-इमेते पुरूहूतादिषु च (१ ५५८,३७३,२ ६४-पुरुष्टुतम्) मन्युषाविणम् (१ २२८) ऋतीषहम् (१ २३६) तुव्यादौ च (१ ३५४-ऋतीषहम्) उपमा अस्य विष्ठा (१ ३२१) चक्र यदा याम्। (१ ३३१-निषत्तम्) इन्द्राय गिरायाम् (१ ३३६) विष्वगभिप्रियायाम्। (१ ५५४-विष्वञ्चम्) पुरुषवते च। (आ स ३४—विष्वङ) आ नो वयायाम्। (१ ३५३—नेष्ठाम्) प्रप्र वस्त्रिष्टुभमिषम् (१ ३६०) आनुष्टुभस्य (आ स —१५) विष्कभिते (१ ३७८) विषूवत[5] (१ ४०६) अनुष्वधम् (१ ४२३) अप्सु दक्षो गिरिष्ठा (१ ४७३) परिस्वानाया च। (१ ४७५—गिरिष्ठा) सुष्टुन (२ ८५०) बर्हिषद (१ ५६३) परमेष्ठी (आ स १८) अभिमातिषाहे (आ स १६) दिद्युं सदा (स्तोभ) इन्द्राग्नी (१ २८१) इन्द्रपान (१ ५३२) सोमे सोमे (१ १८८) सुते सुते (१ २०१) गोसखा[7] (१ १८२) स्त्रिया (सामवि० २ ५ १) हृदिस्पृशम् (१ ४३४) पुरुस्पृहम् (१ ५८६) ॥[8]

हाः कण्ठे ॥ २ ॥

हकार अकार आकार विसर्जनीया कण्ठस्थाना ।

उरसि विसर्जनीयो वा ॥ ३ ॥

उरसि[9] विसर्जनीयस्तिष्ठति ।

जिह्वामूले[10] ≍ कृ ॥ ४ ॥

जिह्वामूलीयस्था जिह्वामूलस्थाना ककार ऋकार ॠकारा ।

1 I e Ar S 46-8 (=RV X 189), in 47 प्राणात् occurs Cf Sayana on it

2 ०त Bur सुष्टुतय B

3 Bur says 'what is intended by this is not clear But cf SV 1 341, where उपकरणवस्य सुष्टुतिम् occurs

4 Is wanting in B

5 विषुवत B

6 B reads ०षाहो । देवमते । दिद्यु मचत्विन्द्रामा ।

7 So correct गोसखो B

8 After the Vritti, B repeats every Sutra

9 B reads उरसि वा विस०

10 जिह्वामूलीयेष्कृ B जिह्वामूलेष्कृ A C

तालुनि श्च्ये ॥ ५ ॥

तालुस्थाना शकार चकार-यकार इकार ईकार एकारा ।

मूर्धनि[1] षटौ ॥ ६ ॥

मूर्धनि[2] षटौ तिष्ठत ॥

5 दन्ते त्स्लाः ॥ ७ ॥

दन्तस्थानास्तकार-सकार लकारा ।

रेफो मूले वा ॥ ८ ॥

रेफस्तु दन्त्यो दन्तमूले वा ॥

ओष्ठ्ये[3] वो ⨯ पू ॥ ९ ॥

10 ओष्ठ्यस्थाना वकार[4] ओकार औकार उपध्मानीय पकार उकार ऊकारा[5] ।

किद्किडाकारो[4] हन्वाम् ॥ १० ॥

किद्किडाकारो[6] हन्वा तिष्ठति ।

इति प्रथमो दशक[7] ॥ १ ॥

[अथ द्वितीयो दशकः]

॥ ११ ॥ अविशेषस्थानौ संस्वादनिगारौ[8] ॥ १ ॥

अविशेषस्थानौ भवत सर्वस्थानप्राप्तौ सस्वादनिगारौ[9] । पकारै नै॰ र

15 यकारा वा सस्वादे । हकार मकार नासिक्या वा निगारे[10] ।

॥ १२ ॥ नासिकायां यमानुस्वारनासिक्याः ॥ २ ॥

नासिकास्थाना भवन्ति यमानुस्वारनासिक्यौ[11] ।

1 So A B C मूर्ध्नि Bur
2 मूर्ध्नि Bur
3 ओष्ठ्यो A B
4 वकारौकारउपध्मानायपकारा B
5 ॰कारौ A B C (कारौ च A)
6 ॰कारौ B (In Ār G III, 4, 10)
7 So A C and Bur द्वितीयो दशक B,
8 ॰निगरौ Bur
9 निगरौ Bur
10 See 8 Samsvadanigara=Somavrata saman or Ār G III,1,9-10 = (SV II, 229 cf Sayana SV vol II, pp 264-265, Bur Ārbr p72) and Ār G III, 5, 11 (cf Ār S III 2, Sayana SV, II p 284, Bur Ārbr p 74, RV 1 91 18)
11 Is wanting in Bur

॥ १३ ॥ स्पर्शो गस्य ॥ ३ ॥

स्पर्शग्रहणे वर्गस्य ग्रहणं विज्ञेयम् । स्थानेष्वित्यधिकार । यत्र ककार सर्व कवर्ग । यत्र चकार सर्वश्चवर्ग । यत्र टकार सर्वष्टवर्ग । यत्र तकार सर्वस्तवर्ग । यत्र पकार सर्व पवर्ग ।

॥ १४ ॥ उत्तमा घोषाः ॥ ४ ॥   5

यत्रोत्तमा घोषा भवन्ति तत्रे वर्गस्येत्यधिकार । ते ग ज ड द बा, घ झ ढ ध भा, ङ ञ ण न माश्च ।

॥ १५ ॥ हान्तस्थाः ॥ ५ ॥

हकारोऽन्तस्थाश्च घोषसञ्ज्ञा भवन्ति । ते ह य र ल वा ।

॥ १६ ॥ युग्माः सोष्माणः ॥ ६ ॥   10

युग्मा सोष्माणो भवन्ति । वर्गस्येत्यधिकार । ते ख छ ठ थ फा, घ झ ढ ध भाश्च ।

॥ १७ ॥ अन्त्योऽनुनासिकः ॥ ७ ॥

वर्गाणामन्त्यो वर्णोऽनुनासिको भवति । ते ङ ञ ण न मा ।

॥ १८ ॥ साक्षरः पदान्तोऽवसितः ॥ ८ ॥   15

साक्षर समानाक्षर पदान्तोऽवसितोऽनुनासिको भवति । दधि मधु त्रपु गुरु लघु पटु मृदु । मन्त्रे । अग्ने आ याहि (१ १) साक्षर इति ? अग्ने (१ १) पदान्तोऽवसित ? संहितायाम् ।

॥ १९ ॥ येकवचने ॥ ९ ॥

ईकारस्य द्विधमेकवचनेऽनुनासिको भवति । स्त्री ब्राह्मणी वृषलीप्रभृतीनि । निवृत्तानि इन्द्राग्नी (१ ८८१) द्यावापृथिवी (१ ३२६) रोदसी (१ २७८) न जातम् । एकवचने ? गच्छन्त्यमी । धावन्त्यमी । भुञ्जन्त्यमी । साक्षी । दाक्षी । काकी । पौष्णी । स्त्री चेदनुनासिकम् । इन्द्राणी शाकटायनी च ।   20

1 ०त्यविकार But A misprint
2 तत्रे B
3 Is wanting in B
4 साक्षर B
5,5 Is wanting in B
6 मृदु आ याहि B
7 साक्षरमिति B
8 इकारस्य B
9 प्राक्षा B

॥ २० ॥ व्यञ्जन पूर्वस्यान्तस्वरम्[1] ॥ १० ॥

व्यञ्जन खलु[2] पूर्वस्य स्वरस्यान्तस्वर भवति । अवसितमित्याधिकार । यदिन्द्र प्राक् (१ २७१) वण म० (१ २७६) यद्द्य कत् (१ १२६) तदावृणी[3]० (१ १३८) प्रत्यङ् (आ स ४२) मह्रा इन्द्रो य (२ ६५५) समन्या यन्ति
5 (आ स २३) व्यञ्जनम्[5] अवसाने सहितायाम् ॥

इति द्वितीयो दशक[6] ॥ २ ॥

[अथ तृतीयो दशकः]

॥ २१ ॥ अभिनिधानः ॥ १ ॥

क्रमज च पूर्वान्तसस्वर भवति । अर्कम् (१ १५८) नर्य्यम् (१ ५६) प्र होत्रे पूर्व्यम् (१ ६८) हर्य्यते (१ २२८) पवते हर्य्य० (१ ५७६) महस्य्य (१ ६७) एवमादीनि विरामे ।

10　　॥ २२ ॥ व्यञ्जने ॥ २ ॥

व्यञ्जने च प्रत्यये पूर्वान्त सस्वर भवति । पदान्ते व्यञ्जनमित्याधिकार । य कृचर्रन् (?) यस्ते (१ ४७०) य पात्रम् (१ ४२४) यद् भूमिम् (१ १२१) पन्यम् (१ १२३) त व (१ २३६) व्यञ्जनमिति[9] तमिन्द्रादीनि (१ ८८) पदान्ते[10] अपघ्नन् (१ ५१०)

15　　॥ २३ ॥ अनुस्वारौ च ॥ ३ ॥

अनुस्वारौ च[11] पूर्वान्तसस्वरौ भवत । त्रिशत्पदा (१ २८१) असत्रम् (१ २७५) त्रिशद्धाम (२ ७२६) अपा रेतासि (१ २७) नव्यासम् (१ २८) ह्रस्वाद्दीर्घो दीर्घाद्ध्रस्व ।

1 ०न्तस्वरितम् B
2 खलु भो पू० B
3 ०त्रण्यामु B
4 सम is wanting in B
5 व्यञ्जनानि B
6 इति तृतीयो दशक B द्वितीयो दशक A C
7 आहर्यता B
8 स्वादी० B
9 य कृष्णागर्भा (1 240)
10 पदान्तो B
11 Is wanting in B

॥ २४ ॥ रलावव्यपरौ ॥ ४ ॥

रलौ पूर्वान्तसस्वरौ भवत अव्यपरौ । अर्को देवानाम् । अर्कस्य देवा । स्पर्धन्ते (१ ५३६) कार्धी (१ १०५)-प्रभृतीनि । शुल्का (१ २६१) गल्दया (१ ३०७) अव्यपराविति ? प्र होत्रे पूर्व्यम् (१ ६८)-प्रभृतीनि । तुर्वशे (१ २७६) स्वर्वा असुरेभ्यः (१ २५४) व्यञ्जने (सू०२२) इति ? ०स्या अराते (१ ६)।

॥ २५ ॥ स्पर्शः स्वे ॥ ५ ॥

स्पर्श स्वे प्रत्यये पूर्वान्तसस्वरो भवति । सख्य ते (१ ३२४) अग्ने (१ १) न ज्याय (१ २०३) अरण्यो (१ ७६) अन्धस (१ ३१३) इन्द्रा० (१ ३८८) विभ्राद् (आ स ४४)-प्रभृतीनि । स्वे इति ? जज्ञान स० (१ १०१)-आदीनि । सुरूपकृत्० (१ १६०)।

॥ २६ ॥ रादि रमन्यत् ॥ ६ ॥

परादि स्वरमन्यदत ।

॥ २७ ॥ सयुक् सण् ॥ ७ ॥

सयुक्त व्यञ्जन सयोगसज्ञ भवति । चित्तम् (२ १२०६) वित्तम् (१ ४१७) भित्तम् । निमित्तम् । एवमादीनि ।

॥ २८ ॥ मात्रार्धमात्रा वा ॥ ८ ॥

मात्रा वा अर्धमात्रा वा भवति व्यञ्जनमित्यधिकार ।

॥ २९ ॥ तिरंच त्रिकला वा ॥ ९ ॥

गतिश्च मात्रा अर्धमात्रा वा त्रिकला वा ।

॥ ३० ॥ सन्ध्याद्यश्च ॥ १० ॥

सन्ध्याद्यश्च वर्णस्त्रिकलो भवति । एकारौकारयो ।

इति तृतीयो दशकं ॥ ३ ॥

1 लविव्यपरौ B लावावव्यपरौ A लावव्यपरौ C
2 Sāman form of Kidhi
3 प्रहोत्रे पूप्रभृ० B
4 धनुर्वशे B
5 is wanting in B
6 व्यञ्जनस्या अराते B
7 रन्धा B
8 सादीनि B
9 सुरूपकृ B
10 पदादि० B
11 गतिश्च A B C
12 चतुर्थो दशक B A

[अथ चतुर्थो दशकः]

॥ ३१ ॥ द्रुतायां मात्रा ॥ १ ॥

द्रुताया वृत्तौ मात्रा त्रिकला भवति ।

॥ ३२ ॥ चतुष्कला मध्यमायाम् ॥ २ ॥

चतुष्कला मात्रा मध्यमाया वृत्तौ भवति ।

5 ॥ ३३ ॥ पञ्चकला विलम्बितायाम् ॥ ३ ॥

पञ्चकला मात्रा विलम्बिताया वृत्तौ भवति ।

॥ ३४ ॥ वर्णान्तरं परमाणु ॥ ४ ॥

वर्णान्तर परमाणुमात्र भवति । तत् कलार्धम् ।

॥ ३५ ॥ स्वरयोरर्धमात्रा ॥ ५ ॥

10 स्वरयोरन्तरमर्धमात्रा भवति । ०मिणादीनि (१ ५७२) ।

॥ ३६ ॥ विरामे मात्रा ॥ ६ ॥

विरामे अन्तर मात्रिक भवति । अवम्ाने तत् ।

॥ ३७ ॥ नित्यविरते द्विमात्रम् ॥ ७ ॥

नित्यविरते द्विमात्रमन्तर भवति । अर्धर्चान्तर्गतेषु ।

15 ॥ ३८ ॥ गाथासु ॥ ८ ॥

गाथासु च द्विमात्रमन्तर (नित्यविरते) भवति । ये नौभि[1] प्रतरन्ति[2] मानस काश्मीरा[3] सलिलम् । मदानस[4] तानश्वपथे[5] वशीकृर्था[6] युधीन्द्रो[7] दिवि[7] दानवानिव । नैवोदकमस्ति पातवे न पत्ता उत्पतनाय । स्तोममकृपण बत । सारसो मृगो मण्डूको विललाप । धन्वन्युपचित्रकपाण्डु[8]पलाशक-[9] 20 मत्स्यकाञ्जहि[10] । जालकाकेन[11] गरणीषु च मत्स्यकामानाहननासकस्य[12] विवि-

1 मात्र B
2 प्रतर B ति omitted
3 कास्मीरा B
4 मदासर B
5 ०नश्वाश्व पथे Bur
6 ०कृता Bur
7 युधीन्द्र इव दिवि Bur
8 धन्व ग्न्यु० B
9 पण्डु B
10 SoB Bur reads–मत्स्यका जहीहि
11 जानककेन० B
12 मत्स्यकामाला हमनसकस्य Bur

शानि सामिकम् । ओ ग्ना-ई (१ १) इत्यादीनि । सुब्रह्मण्योम् (षड्-विंशब्राह्मणम् १ १) इति च ।

॥ ३९ ॥ त्रिमात्रं सामसु ॥ ९ ॥

त्रिमात्रमन्तर सामसु वेदितव्य भक्त्यन्तेषु ।

॥ ४० ॥ अकालो ह्रस्वः ॥ १० ॥

अकारकालो वर्णो ह्रस्वो भवति । अ इ उ ऋ इत्येते ।

इति चतुर्थो दशत्र[3] ॥ ४ ॥

[अथ पंचमो दशकः]

॥ ४१ ॥ अर्धमणु ॥ १ ॥

अर्धमकारकालो अणु सञ्ज्ञो भवति । स्वरितविनतप्रणताभिगीतेषु ।

॥ ४२ ॥ मात्रा ॥ २ ॥

मात्रा चाकारकालो भवति ।

॥ ४३ ॥ द्वे दीर्घम् ॥ ३ ॥

द्वे मात्रे दीर्घं नाम ।

॥ ४४ ॥ तिस्रो वृद्धम् ॥ ४ ॥

तिस्रो मात्रा वृद्ध नाम भवति[6] ।

॥ ४५ ॥ वैस्वर्ये स्वरस्त्रिमात्रः ॥ ५ ॥

वैस्वर्ये स्वरस्त्रिमात्रो[7] भवति । द्युता-दीनि[8] (१ ८३) ॥

॥ ४६ ॥ अक्षरम् ॥ ६ ॥

अक्षरसञ्ज्ञ भवति । अकारकालो द्विरकारकालो[9] वृद्ध इत्यधिकार । कृते वर्णोपदेशे सामान्यपृथक्त्वेनाक्षरपरिभाषयान्वर्थो धर्मोऽक्षरज्ञाने । अक्षर-

1 ओमायित्वा० B

2 अ ऋ इ उ इत्येते B

3 चतुर्थो दशक A and C पचमो दशक B

4 So E काल् Bur

5 अकारकाला B

6 Is wanting in B

7 ०स्त्रिमात्रा Bur

8 सामन् form-यै ता तू (३ म्) वैाम्

9 द्विरकालो B द्विरकालकालो Bur

10 ०नर्थो B

परिमाणसबन्धः[1] । द्विस्वरः पर्व । तत्रोद्घातनिघातौ प्रत्यु क्रमोऽभिगीतं[2] वृद्धिः[3] कर्षणम् । अष्टाक्षरेण प्रथमाया ऋच प्रस्तौति । द्व्यक्षरेणोत्तरयो । दशाक्षर मध्यतो निधनमुपयन्तीति हि ब्राह्मणम् (ता म ब्रा ७,७,१ २।८,५,१३)। एकवत्त्वेऽभिहिते[4] सर्वप्राप्ति. ।

5 ॥ ४७ ॥ वार्त्ति ॥ ७ ॥

अकारादिषु[5] वर्तते व्यञ्जन[5] वर्ति चाप्यक्षर भवति ।

॥ ४८ ॥ भूयान् ॥ ८ ॥

भूयाश्च सव्यञ्जनो वर्तित्वेनाक्षर भवति । कारु बिभ्रत् (१ ४८६) अग्नि दूतम् (१ ३) ।

10 ॥ ४९ ॥ गुरु सणि ॥ ९ ॥

गुरु सयोगे प्रत्यये भवति । अग्नि (१ ४) अश्व (स्तोभ) उष्ट्र । उद्र । उग्रम् (१ ३२९) अभ्रम्[6] ।

॥ ५० ॥ घम् ॥ १० ॥

दीर्घ च गुरुसज्ञ भवति । ए ओ ऐ औ प्रभृतीनि ।

इति पञ्चमो दशकं[7] ॥ ५ ॥

[अथ षष्ठो दशकः]

15 ॥ ५१ ॥ उदात्तमुत् ॥ १ ॥

उदात्तमुत्सञ्ज्ञ भवति । उच्चमित्यर्थ ।

॥ ५२ ॥ वान्न्सन्धिः[8] ॥ २ ॥

उदात्तवान् सन्धिरुत्सञ्ज्ञो भवति । आ इन्द्र सानसिम् - एन्द्र सानसिम् (१ १२९) आ इन्द्र याहि—एन्द्र याहि (१ ३४८) आ इत उ नु-एतो न्विन्द्रम्[9] (१ ३८७) उद्घेदभि श्रुतामघम् (१ १२५) अत्राह गो रमन्वत (१ १४७) ।

1 So Bur ०सबन्धात् B
2 भिगान B
3 वृद्धिकर्षणम् Bur
4 एकवच्चाभि० B
5 Is wanting in B
6 उभ्रम् B
7 पञ्चमो दशक A C षष्ठो दशक B
8 वात्सन्धि A वाक्सन्धि C वान्सन्धि B
9 न्विन्द्र स्तवाम B न्वन्द्र Bur A misprint

उदात्तवानिति ? उपो नु स सपर्यन् (१ ११६) क्व यथ क्वेदसि (१ २७१) ।

॥ ५३ ॥ आद्यार्धमात्रा स्वरितम् ॥ ३ ॥

आद्यार्धमात्रा उत्सञ्ज्ञा भवति । तत् स्वरित नाम ।

॥ ५४ ॥ उन्नीचे मे ॥ ४ ॥

उच्चीभवति तत् स्वरितम् । नीचे वा प्रत्यये विरामे वा । नि होता सत्सि बर्हिषि (१ १) सखाय इन्द्रमूतये (१ ४००) अभि त्वा शूर नो नुमोऽदुग्धा (१ २३३) इन्द्र तुभ्यमिदद्रिवोऽनुत्त वज्रिन् वीर्यम् (१ ४१२) यदिन्द्र चित्र म इह न (१ ३४५) नीचे वा प्रत्यये विरामे वा इति ? पाह्यू ३ त (१ ३६) पुरि चम्वो (१ ५१३) इत्यादीनि ।

॥ ५५ ॥ नीचमुच्चात् ॥ ५ ॥

नीचमुच्चात् पर स्वर्यते । आ याहि (१ १) वारवन्तम् (१ १७ स्वादिष्ठया (१ ४६८) अग्ने स्तोमम् (२ ७५३) पान्तम् (१ १५५) इन्दो (१ ५०५) आ याहि (१ १६१)-प्रभृतीनि । नीचे प्रत्यये विरामे वा इति ? पुरि चम्वो (१ ५१३) ।

॥ ५६ ॥ संयोगात् ॥ ६ ।

सयोगाच्च पर स्वर्यते । श्रुष्टि अग्ने—श्रुष्ट्यग्ने (१ १०६) अभि एति—अभ्येति (१ ५२४) अभि अर्चाम-अभ्यर्चाम[4] (१ ५३५) योज नु इन्द्र—योजान्विन्द्र (१ ४१५) पाह्यू३त[5] द्वितीयया (१ ३६) मा न इन्द्राभ्या३ दिश (१ १२८) विद्मा त्वा३स्य[6] नो वसो (१ १३२) पिबा त्वा३ स्य गिर्वण (२ ७४१) शग्ध्यू ३ षु शचीपते (१ २५३) । उच्चाद् (सू ५५) इति ? अबोध्यग्निः[7] (१ ७३) ।

1 ०षदा उपो० B

2 Is wanting in B

3 Cmitted in B

4 अभ्यर्चाम देवान् B

5 पाह्युत B

6 त्वस्य B

7 अबोधि नीचम् । अपादुशिसयोगात् यावाहु B

॥ ५७ ॥ क्वेयहीन्द्रनी-वे ति ॥ ७ ॥

क इयथ—क्वेयथ (१ २७१) अर्धा हि इन्द्र-अर्धा हीन्द्र (१ ४०६) नि इव शीर्षाणि मृड्ढम्—नीव शीर्षाणि मृड्ढम्[2] (२ १००२)।

॥ ५८ ॥ [1]तोर्धे स्तेम् ॥ ८ ॥

5 ०तोरुणप्सु[3] (१ २१६) वृधेऽस्मान्[4] (१ २३६) ते मन्वत[4] (आ०स २२)।

॥ ५६ ॥ नैगिनोभयथा ॥ ६ ॥

उभयथा नैगिना प्रोक्तम्। तोर्धे स्तेम् इत्यधिकार। उदात्त स्वरित वा।

॥ ६० ॥ न्यायेनौदव्रजिः ॥ १० ॥

न्यायेनौदव्रजिराचार्यो मन्यते। उच्चानामुच्चसन्धिरुच्च एव कार्य।

इति षष्ठो दशक ॥ ६ ॥

इति द्वितीय प्रपाठकः।

---

1 Is wanting in Bur

2 Is wanting in B

3 तोरुणादूरादिहेवय अनोऽरुणा B

4 वृधेऽस्मान्। वृधेऽस्मा अवन्तु। मन्वत। ते मन्वतेति वा B

5 So B न्यायेनौदबजि A न्यायेनौदुव्राजि C Cf SS p 443 "न्यायेनौदव्रजिर्यथा" Siddheśvaras CSPhOIG p 50 Śiksaprakaśa "अनन्त सयोगे मध्ये यम पूर्वगुण इत्यौदव्रजिरपि" SS p 388

6 औदव्रजि B

7 इति ऋक्तन्त्रे प्रथम प्रपाठक B प्रथम A C omits प्रपाठक इति द्वितियि प्रपाठक Bur

[अथ तृतीयः प्रपाठकः]

[प्रथमो दशकः]

॥ ६१ ॥ तस्मादुच्चश्रुतीनि ॥ १ ॥

तस्मात् स्वरितात् पराणि उदात्तश्रुतीनि भवन्ति । व्यदातये (१ १) अभि त्वा शूर (१ २३३) प्रभृतीनि । आजाता सुक्रतो पृण (१ ५२) इन्दु रिन्द्राय धीयते (१ ४८६) सुता विदथे अक्रमु (१ ४७७) नीचे वा प्रत्यये विरामे वा (सू ५४) इति ? पवित्रे चम्वो सुत (१ ४६०) सखायो 5 दीर्घजिह्वयम् । (१ ५४५) ।

॥ ६२ ॥ पदमेकोच्चम् ॥ २ ॥

पदमेकोच्च भवति । अग्ने (१ १)–प्रभृतीनि ।

॥ ६३ ॥ प्रकृतिः ॥ ३ ॥

प्रकृतिश्चापि पद भवति । 10

॥ ६४ ॥ मान् विकारः ॥ ४ ॥

प्रकृतिमान् विकारो भवति । दण्डाग्रादीनि ।

॥ ६५ ॥ समासे ॥ ५ ॥

समासे चैकमुदात्त भवति । व्यदातये (१ १)–प्रभृतीनि ।

॥ ६६ ॥ विभक्तिलोपः ॥ ६ ॥ 15

विभक्तिलोपश्च समासे भवति । राजपुरुष । पाण्डुकम्बल । मत्तहस्ती-

ति प्रथमा लुप्यते षष्ठी च । द्वन्द्वसमासे[1] । शिववैश्वानरौ[2] । स्कन्दविशाखौ । नारदपर्वतौ । उशनाबृहस्पती[3] इति । गणसमासे[4] [5]कौरिडन्यवनस्पतिषु । चातुर्वर्ण्ये च । बहुवचनम्[5] साल्वशरदण्डादीनि । वाक्यसमासोदाहरणम्[6] । पुरुषशत माणवकोदकमानय । गा चित्रामभ्यागच्छेति[7] ।

5 ॥ ६७ ॥ सांनिकर्षः संहिता ॥ ७ ॥

सनिकर्ष सहिता भवति । पदस्येत्यधिकार[8] । आनन्तर्यं[9] संनिकर्ष । अबोध्यादीनि (१ ७३) साम्नि । स स्य स्वे[10] प्रभृतीनि (१ ५८२) दधि मध्वत्रेति सनिकृष्टमिति चेत् ? य पर सनिकर्षो नान्तरेण विकारम् । को नाम विकार ? शास्त्रप्राप्ते[11] लोपे[11] च सन्धिग्राह्यं[12] ।

10 ॥ ६८ ॥ न वृद्धं रे ॥ ८ ॥

न वृद्ध स्वरे प्रत्यये सनिकृष्यते । सनिकर्षो[13] न भवति[13] । ०मिणा अव्य[14] वारम् (१ ५७२) भरा इन्द्र ज्यायं[15] (१ ३०९) ०म धारया आपो[16] २ (१ ५११) ०ष्णो ३ आगा ३ ही[17] (१ ३४७) सो ३ आ श्वा३ यो[18] (१ ४८२) अय पूषादीनि[19] (१ ५४६ अय पूषो हो[19]) वृद्धमिति ? आजिष्वादीनि (१ ४११ 15 स्वाजिषूतिम्[20])

1 समास B

2 शिववैश्रवणौ B

3 ०स्पति B

4 इति गणसमास । One sentence in B Fullstop after समास

5 कौरिडन्य वचनम् One sentence in B

6 समासो दधि हरति B

7 चित्रामभ्याह्वेति विभक्तिलोप B

8 पादस्ये० B

9 आनन्तर्ये B

10 So B स । स्वे प्र० Bur

11 प्राप्तलोपे B

12 सन्धिशब्द (ग्राह्य is wanting) B

13 Is wanting in B

14 But there is Samhita here in SV 1 572, which reads ऊर्मिणाव्य वार (=RV 9 106 10 ऊर्मिणाव्यो वार)

15 SV 1 309 (=RV 7 32 24) reads भरेन्द्र ज्याय

16 SV 1 511 (=RV 9 107 4) reads पुनान सोम धारयापो वसानो अर्षसि

17 SV 1 347 (=RV 1 84 1) reads शविष्ठ धृष्णवागहि

18 This is correct SV 1 482 = RV 9 94 4 Both read गव्या सोमासो अश्वया

19 SV 1 546 = RV 9 101 7 Both have अय पूषा रयिर्भग सोम पुनानो अर्षति

20 RV I 81 1 reads ०तीमिन्महत्स्वाजि षूतेमर्भे (=उत+ईम्+अर्भे) But SV 1 411 has तमिन्महत्स्वाजिषूतिमर्भे ति may be emended to ते Bur reads स्वा इषूतिम्

॥ ६९ ॥ दमु ॥ ९ ॥

पदमुकारो न सनिकृष्यते । तमु अभि प्रगायत (१ ३८२) इत्थमु आ० (१ ३०५) तस्मा उ अो० (१ २७२) पदमिति [1] त्वा वृत्रेष्विन्द्र (१ २३४)

॥ ७० ॥ ओभूतं च ॥ १० ॥

ओभूत च उपद न सनिकृष्यते । दोषा उ आ अगात् (दोषो आगात् १ १७७) एषा उ उषा (एषो उषा १ १७८) प्र उ अयासीत् (प्रो अयासीत् १ ५५७) [4] 5

इति प्रथमो दशकः ॥

[अथ द्वितीयो दशकः]

॥ ७१ ॥ आ णि ॥ १ ॥

आकार पादादो (आणि) प्रत्यये न सनिकृष्यते । क इम नाहुषीष्वा इन्० (१ १९०) कदा वसो स्तोत्र हर्यत आ अव० (१ २२८) यदिन्द्र नाहु षीष्वा ओ० (१ २६२) ॥ पदम् (सू ६९) इति [5] पुनानायाम् (१ ५११, धारया प) पादादाविति [6] दिव पृष्ठान्यारुहन् (१ ९२)–आदीनि [7] । दधन्वाँ यो नर्यो २ प्सु वन्तरा उँ । वाँ २ ३ (१ ५१२ h) । 10

॥ ७२ ॥ न वन्वा च ॥ २ ॥

सनिकृष्यते । आह्वन्यथा (१ ३०५) किं वा वयनम् । 15

॥ ७३ ॥ औ ॥ ३ ॥

औकारश्च सनिकृष्यते । न [10] यो मातरावन्वेति (१ ६४) यावाहु (१ ३६१)

॥ ७४ ॥ द्व्यर्थे ॥ ४ ॥

द्व्यर्थे च न सनिकृष्यते । इन्द्राग्नी (अपात् १ २८१) प्रभृतीनि । उभे यदिन्द्र रोदसी आ० (१ ३७९) उभे शचीी ([11] उभे अनु २ ७७३) 20 द्व्यर्थे इति [?] वर्मीव (१ ५८५)

1 उ अथ B
2 इन्द्र is wanting in B
3 उ is wanting in B
4 Note the Sandhi in all the three examples in SV (Benfey's Ed)
5 Is wanting in B
6 Is wanting in B
7 वन्तरा । उपा । B
8 आह्व B a slip
9 वपनम् B
10 अनुमातराव० B
11 शचीवस् B

॥ ७५ ॥ ई न वपरे ॥ ५ ॥

ईकारस्य द्वैध न वपरे एव न सनिकृष्यते । इन्द्राग्नीप्रभृतीन्येव । निवृत्तानि । उपधीव । प्रधीवं । चर्मणीव । दपतीव । वाससीं[1] ।

॥ ७६ ॥ अयवावे न्यूने ॥ ६ ॥

5 एकारौकारौ अकारप्रत्यये[2] न्यूने पादे न सनिकृष्येते[3] । नमस्ते अग्न ओजसे (१ ११) वायोरनीके अस्थिरन् । (१ १३) न तत्ते अग्ने[4] (१ ५३) प्रेष्ठ वो अतिथिम् (१ ५) त्व नो अग्ने (१ १) वृषो अर्वावति[5] । (१ २६५) मघो अर्षन्ति (१ ४८५) यज्ञायज्ञादीनि (१ ३५ वो अग्नय) ॥ एकारौकारा विति किम् ? श्रुतकक्षारम् (१ ११८) अकार इति ? अग्न इत्थे नरा (१ ७) 10 न्यूने ? घ्नता वाम् (१ ३०५ णो शु०) पादोऽस्य सर्वा (आ० स० ३५) पादोऽस्ये हाभवत् (आ०स० ३४) वपरे (सू ७५) इति ? वृषजूतिर्नोऽविता (१ २६३) अय वामह्वेऽवसे (१ ३०४) सोऽवथो (ऋ वे ४ ३६ ५) स्थूर न कश्चिद् भरन्तोऽवस्यव (१ ४०८) प्रनोऽविशत् (१ ४११) ॥ यदिन्द्र शासो अव्रतम् । (१ २६८) अधि सानो अव्ये[12] । (१ ५३२) त्रिरक्रान्तग्रहणात् ?

॥ ७७ ॥ ओ णि ॥ ७ ॥

15 ओ शब्द पादादौ प्रत्यये न सनिकृष्यते । भगो न चित्रो अग्निर्म० (१ ४५०) ॥ निवृत्तानि एह्यू षु ब्रवाणि तेऽग्ने[14] (१ ७) अग्नि राये पुरुमीढश्रुत नरोऽग्नि[16] (१ ४८) अभि त्वा शूर ना नुमो[17]ऽदुग्धा इव (१ २३३)

॥ ७८ ॥ नृतो प वो ङ्कि ॥ ८ ॥

20 सनिकृष्यते । तत्र त्यन्नर्य नृतोऽप०(१ ४६१) अभवोऽङ्गिरस्तम (१ ५१६)

1 Is wanting in P
2 प्रत्यया B
3 सर्वायत B सनिकृष्यते Bur
4 अग्ने प्रमषे I
5 वति is wanting in I
6 ०कक्षाकारे B
7 नरा is wanting in B
8 So B and SV 1 263 नोऽविता is wanting in B वृषज्यूति० Bur
9 अय वामसो यथास्थूर प्रनोविशत् अपा गर्भो यदिन्द्र शासो B
10 This is found in RV only Bur s reference is wrong
11 अव्रतम् is wanting in B
12 अव्ये is wanting in B
13 अक्रान्त Bur
14 So B and SV 1 7 प ब्रुवाणि० Bur
15 Is wanting in B
16 Is wanting in B
17 Is wanting in B
18 ०प इन्द्र B

॥ ७६ ॥ गो ॥ ६ ॥

गोशब्दश्च न सनिकृष्यते । गो अग्रम् । गो अश्वम् । गो अजिनीकम् ।

॥ ८० ॥ न वा ॥ १० ॥

न वा सनिकृष्यते एव वा । गो अग्रम[1] गोअश्वम् । गोऽजिनम् । गो जिनीकम् ।

इति द्वितीयो दशकः ॥

[अथ तृतीयो दशकः]

॥ ८१ ॥ अवं वा ॥ १ ॥

अव वा आपद्यते । गवग्रम् । गवश्वम् । गवजिनम् । गवजिनीकम् ।

॥ ८२ ॥ त्वे ॥ २ ॥

त्वे शब्दश्च न सनिकृष्यते । त्वे अग्ने स्वाहुत (१ ३८) । सिद्धग्रहणा त्सामर्थ्यग्रहणम् । निवृत्तानि । यजत तां आदीनि (१ ७५) ।

॥ ८३ ॥ लुबन्यः ॥ ३ ॥

लुप्यते अन्य अकार । पादोऽस्य (आ० स ३५)-प्रभृतीनि ।

॥ ८४ ॥ पूर्ण इति करणाभ्यस्ते ॥ ४ ॥

पूर्ण पादे इति करणाभ्यस्ते लुप्यते । मही यज्ञस्य (१ ११७) घृतवती (१ ३७८)-प्रभृतीनि ॥ पूर्ण इति [7] प्रप्र वयममृतम् (१ ३५) यावाहु सयुजौ (१ ३६१) ।

॥ ८५ ॥ ऋति ॥ ५ ॥

ऋति च प्रत्यये न सनिकृष्यते । गायत ऋताग्ने (१ १०७) अभ्यृ ३ तस्य सुदुघा (१ ५५६) । अणीत्यधिकार ।

॥ ८६ ॥ ओजि ॥ ६ ॥

ओजि च प्रत्यये न सनिकृष्यते । त्व न इन्द्रा भर ओजो (१ ४०५)

1 After गो अश्वम् B reads गो अजिनम्
2 अजिनिकम् B
3 गोऽजिनिकम् B
4 See 2 and 3
5 स्वाहुत is wanting in B
6 यजत तादीनि Bur
7 अमृतम् is wanting in B
8 सयुजौ is wanting in B

इन्द्र ज्येष्ठं न आभर ओजि० (आ० स० १) अमितौजा अजायत (१ ३५९) (सू ७७)-त्यधिकार ॥

॥ ८७ ॥ शकन्धुकादीनाम् ॥ ७ ॥

शकन्धुकादीना च न सनिकृष्यते । शक अन्धुक ईश । अस्तपा असि ।
5 वपा इव त्मना । अनेहसम् (१ ६२) सुपथा अकृण्वन् ।

॥ ८८ ॥ कि-इन् वी-उत् ॥ ८ ॥

न कि इन्द्र त्वदुत्तरम् (१ २०३) पृथिवी उत द्यो (आ०स० ५) ।

॥ ८९ ॥ स्मिन्-व्र-ज्मन्-यम् ॥ ९ ॥

यस्मिन् व्रतान्यादधु (१ ४७) उप ज्मन् य विप्रास (१ ३३७) ।

10 ॥ ९० ॥ महुं युक् ॥ १० ॥

मकारो हिंकारयुक्तो न सनिकृष्यते । विशो[7] विशो हिम् वो (१ ८७) अग्ने वाजस्य (गो हिम्मीतो इ । १ ९९ b) स्वादिष्ठया (औ हो हिं हा । १ ४६८ b) इन्दु पविष्टो—सु (१ ४८१ b) सृजा दाशवाम् (हिम् हिम्) च । अपा ३ म् हिम् वा (१ ५८४ b) । इति सम्मील्ये हिमादीना क्रम । विशेषाद् वर्मो[16] च
15 दीर्घानुस्वारमयौ[17] । मकारकरणाश्च श्येते[18] (१ २३५ c हिम् मा) मकाराकरणे[19] न वर्तन्ते । तद्वच्चैवाचार्यस्य नकुलमुखस्य वचन श्रूयते । "प्रक्रमते मकारकरणेन ततो हकारादिमनुस्वार गायति ततो मकार " इति नकुलमुख ।

इति तृतीयो दशक ॥

1 Is wanting in B
2 आणा० L
3 After this B reads न कि इन्द्र०
4 स्यन्य B स्यन्या A स्मिन व्रजमनयम् C
5 See 4
6 So A B C हिम् But
7 B does not mark accent Cf SV 1 87 (Sayana's comm Vol I P 243) विशो ६ विशो हुम् वो ६ The South Indian gana mss write this हिम् स्थि वो Here 'Sthi' =Sthira matra or 1 matra pause So in the following examples
8 Is wanting in B
9 वाज (स्य wanting in) B
10 So Bur Cf SV 1 99 (with Sayana's comm p 264) गो हूम् मतो हो हौ इ
11 पविष्ट B
12 सुदुर्य P
13 सृजदश्व B
14 हुम B
15 See 14
16 ०पाद्वमौ L
17 मधो B
18 ०करणाश्वंते B
19 मकारकरणे B
20 प्र is wanting in B

[अथ चतुर्थो दशकः]

॥ ६१ ॥ विकारः ॥ १ ॥

विकारश्च सनिकर्षो भवति । नैव वृत्तेनापि[1] प्राग् लोपागमप्रकृति भावश्च विकारं[2] ।

॥ ६२ ॥ सस्थानं ॥ २ ॥

विशे नि शब्द प्रयोगे (१ १५,b विशा इ[3]वा इशे) । सस्थानं सविकारो[4] विज्ञेय । विशेषस्थानान्तर[5] वा । यथानन्तर वा ।

॥ ६३ ॥ रौ घम् ॥ ३ ॥

स्वरौ दीर्घमापद्येते । उभावेक विकार । सस्थान (सू ६२) इत्युक्तम् । इं[6]डिष्वावसे (१ ४६) न त्वा द्रिव (१ २६१)[7] अ[8]थादित्य व्रते (आ० स० ४) व[9]यमु त्वाम् (१ ४०८ भरन्तो वस्यव) आगमतं[10] (१ २६०) अभिमातिषाह (आ० स० १६) अधा हीन्द्र (१ ४०१) वांजिनीव (२ १०६३) सूं[11]क्तेभि (१ ५६) आं[12]जिषूतिम् (१ ४११) सूर्यस्य (१ ५३८—पदपा०सु । ऊर्यस्य) सन्ध्यापं[13]त्तिर्विशेषात् ।

॥ ६४ ॥ अस्थनामिनी सन्ध्यम् ॥ ४ ॥

अस्थनामिनी सन्ध्यमापद्येते[14] । एन्द्र-सादीनि (१ १२६) तघे दुं[15]० (२ १०२) अ पप्राथोपा (१ ३५६) अस्थनामिनी[16] इति किमं[17] ? पूर्वेणं[18] (२ ४३१)

1 नपि Bur

2 In B the comm ends with ०भावश्च After fullstop B repeats the Sutra विकार ,while Bur includes the same in the comm

3 Cf विशायिवा २३ यिशे । SV 1 15 (Sayana s comm Vol I p 117)

4 ०नो विकारो B

5 Is wanting in B

6 ई is wanting in B

7 च न त्वाऽद्रिवोऽपि B SV 1 291 has च न त्वाद्रिव परा

8 अथ is wanting in B

9 मू B SV 1 408 reads वयमु त्वा०

10 After आगमत् B reads होतृषभम् । मातृषभम् । अधाहीन्द्र जिनीवसू ।

11 उक्तेभि B Bur refers to 2 1093 But Vajiniva is not found therein We find Vajinivasu in II 1098

12 जिषूत आ is wanting in B Cf RT p 16 n 20

13 ०पत्तिवि० Bur

14 ०पद्यते B

15 So correct तदेव B

16 अस्थाना ना० B

17 किम् is wanting in B

18 पूर्वे (ण is wanting in) B

॥ ६६ ॥ सन्ध्यं द्विवर्णम् ॥ ५ ॥

सन्ध्यक्षर द्विवर्णमापद्यते[1] । अस्थोपधमिति[2] प्रवृत्तम् । प्रैतु (१ ५६) कृणुतैकमिन् माम् (आ स ६) (साम्नि) क्षत त्वा[3] ऽ३ हो[3] ३ (१ ३२०) अर्प प्रैरयत् सगर० (१ ३३६ अर्प प्रैरा)[4] अमितौजा[5] (१ ३५६)

॥ ६६ ॥ भाषायां[6] णीपरयोः[7] ॥ ६ ॥

भाषाया[8] णीपरयोरक्षरयोर्द्विवर्णमापद्यते । स्व ईरिणी । स्वैरिणी । अक्ष ऊहिनी । अक्षौहिणी[9] ॥ अस्थनामिनी (सू ६४)-त्यधिकार ।

॥ ६७ ॥ उपसर्गादूहेष्यौ प्रेष्यार्थे ॥ ७ ॥

उपसर्गात् परादूहेष्यौ प्रेष्यार्थे द्विवर्णमापद्यते[10] । प्र ऊह । प्रौह । उप ऊह । उपौह । प्रै ईष्यें[11] । प्रैष्यें । उप ईष्य । उपैष्य । कस्मात् प्रेष्यार्थे ? प्रेष्यतु भवा नध्वर्युश्च ।

॥ ६८ ॥ सन्ध्ये परं सामर्थ्ये ॥ ८ ॥

सन्ध्ये प्रत्यये पर (वर्णम्) मापद्यते सामर्थ्ये । प्रोढीयती[12] । प्रोजयति[13] । प्रेष यति । प्रोषित ॥ उपसर्गा (सू ६७)-दिति ? राजौढीर्यति । सामर्थ्ये कस्मात् ? औढीयति[14] ।

॥ ६६ ॥ समासे ॥ ६ ॥

समासे च परमापद्यते । कोमित्यवोचत् । सोमित्यवोचत् । ब्रह्मोमित्यवो चत् । समोहम् । विषमोहम् । दु खोहम् । समोर्ल[16] । विषमोल । दु खोर्ल । समोष्ठी विषमोष्ठी । बिम्बोष्ठी । समोक । विषमोक । दु खोक । जलोक ॥ समासे कस्मात् ? अजौतु[15] भक्षयति[17] । उपांशुवध्नी वडवा[18] । नाम चेदपर्युदास ।

1 द्विवर्ण वर्णमा० B

2 मिति wanting in B

3 होइ is wanting in B

4 आवाप । प्रैरय सगर B

5 अमितौजा B

6 सन्ध्य द्विवर्णं भाषायाम A E भाषाया णी परयो C

7 Is wanting in B

8 ऊहणी । अक्षौहणी B

9 After this B reads भाषाया णीपरयो । Then it repeats सन्ध्य द्विवर्ण भाषायाम् ।

10 मापद्यत P

11 ईष्य । प्रैष्य I

12 प्रेढयति I

13 प्रजयति B

14 राजौढयति B

15 स्मादौढनात् B

16 समोलुर्विषमोलुर्दु खालु B

17 अजौत भक्षयन्ति P

18 वडुवा Bur

॥ १०० ॥ न वा ॥ १० ॥

न वा परमापद्यते । द्विवर्णमेव वा न वा ॥

इति चतुर्थो दशकः ॥

[अथ पञ्चमो दशकः ॥]

॥ १०१ ॥ ह्रस्वमृचि ॥ १ ॥

ह्रस्वमापद्यते ऋचि प्रत्यये । अष्टर्चम् । नवर्चम् । दशर्चम् । शाकलर्चम् । मालर्चम् । मन्त्रे । सहर्षभा (ञा स ४२) । [1]

॥ १०२ ॥ ऋमप्येके ॥ २ ॥

ऋमप्येके आचार्या ह्रस्व मन्यन्ते[1] ।

॥ १०३ ॥ मासे घमृति ॥ ३ ॥

समासे दीर्घमापद्यते ऋति प्रत्यये । मशकार्त्त । शीतार्त्त । भयार्त्त । दण्डार्त्त ॥ समासे कस्मात् ? मशक इति मशकमामन्त्र्य-ऋत पश्य । मशकर्तम्[2] । मशक ऋतम्[2] ।

॥ १०४ ॥ म क्रियायाम् ॥ ४ ॥

म शब्द क्रियाया दीर्घमापद्यते । मार्च्छन्तम्[3] । मार्षभम्[4] । मार्भ्वन्तम्[5] । मार्त्तीयमानम्[6] ॥ माँशब्द इति ? राजर्च्छति[7] । समर्च्छन्ति । क्रियायाम् ? मर्षिम् । मर्षभम् । कर्मणा त्ते दीर्घमेव ॥

॥ १०५ ॥ उपसर्गः सामर्थ्ये ॥ ५ ॥

उपसर्ग सामर्थ्ये दीर्घमापद्यते । प्रार्च्छति । उपार्च्छति ॥ उपसर्ग इति ? राजर्च्छति । सामर्थ्ये कस्मात् ? अर्च्छनात् ।

॥ १०६ ॥ वत्सतरादीनामृणि ॥ ६ ॥

वत्सतरादीनामृणि प्रत्यये दीर्घमापद्यते । प्र ऋणम् । प्रार्णम् । वत्सतर ऋणम् ।

1 After this B reads-अष्टर्चप्रभृतीनि ।

2 मशकर्त्तो । मशक ऋत B

3 मार्छन्नम् B

4 मार्षत B

5 मार्भवत B

6 मार्त्तीयमानम् B

7 मशब्द B

8 Confusion of च and छ in B

वत्सतरार्णम् । कम्बल ऋणम् । कम्बलार्णम् । वसन ऋणम् । वसनार्णम् । दश ऋणम् । दशार्णम् । दशार्णो नाम देश ।

॥ १०७ ॥ रमृस्थमस्वे ॥ ७ ॥

रेफमापद्यते ऋस्थमस्वे प्रत्यये । होत्रत्र । पित्रत्र । मात्रत्रेति । अस्वे ?
5 होतृषभम् । होतृषदनम् । स्वरयो[1]रित्यधिकार ।

॥ १०८ ॥ ह्रस्वमेके ॥ ८ ॥

ह्रस्वं वैके आचार्या मन्यन्ते । होतृ अत्र प्रभृतीनि ।

॥ १०९ ॥ अन्तस्थाम् ॥ ९ ॥

अन्तस्थामापद्यते । अस्वे ह्रस्वमेक इत्यधिकार । अबोध्यग्निः (१ ७३)
10 सूरो अक्तुष्वायमतं[2] (१ १२८) पर्यूषु (१ ४२८) स्वरयोरित्यधिकारे व्यभिचार इति चेद्विकारे[3] । स्वेस्थान इत्युक्तम्[4] ।

॥ ११० ॥ तिः ॥ १० ॥

गतिश्चान्तस्थामापद्यते । इना ई[5] । इनी (१ १७७) हा वा त्रा (१ १४७) हा वाजे[6] । (१ ५६४) स्या ग्ना ई आदीनि[7] (१ ६०) तद् विविड्ढि[8] इ (१ १५)
15 स्वरयोरित्यधिकार ।

इति पञ्चमो दशक ॥

[अथ षष्ठो दशकः]

॥ १११ ॥ सन्ध्यमयवायावम् ॥ १ ॥

सन्ध्यक्षरमयमवमायमावमापद्यते । अग्नयो[9] याहि (१ १) अग्नयित्थे[10] (१ ७) ०ष्णवागहि (१ ३४७) । तस्मायु[11] अद्य (१ २७२) मातरावन्वेति (१ ६४) यावाहु (१ ३६१)

1 Is wanting in B
2 So correct ०ष्वायमत Bur अबोध्यक्तु ष्वादीनि B
3 After this B reads –नि होता तमि न्द्रम् ।
4 No fullstop in B
5 इनायि B
6 हावाजा B
7 स्याम्नारीनि P
8 ०ड्डायि B
9 अम आ० B Cf SV 1 1 which reads अम आ
10 अम इत्थे B Cf SV 1 7 which reads अम इत्थे
11 तस्मा उ B Cf VS 1 272 which reads तस्मा उ अद्य

॥ ११२ ॥ घान्नो डि विसर्जनीयं यवोहिषु ॥ २ ॥

दीर्घात्परो नकार पादमर्धीये प्रत्यये विसर्जनीयमापद्यते यवोहिषु प्रत्ययेषु[1]। ऋतूँरनु (१ २२६) परिधीँ रति (१ ५१६) सिन्धूँरवासृजं (२ ११५०) इन्द्र इव दस्यूँनृं॰ (द्राह्या॰सू॰२१ १) उत् पणीँ हैतम्[2]। (ऋ॰ वे॰ १ १८३ २) वण् महाँ असि सूर्य (१ २७६) मृड महाँ अस्ययं (१ १२३) वस्याँ इन्द्रासि[5] (१ २१२) महाँ इन्द्र (२ ६५५) महाँ हि ष (१ ३८१) दाशिवाँ ग्रोचे (१.६७) गो माँ यदिन्द्र ते[6] (१ २७७) दधन्वाँ य (१ ५१२) अग्नि-मीडायाम् (आ स २१ होतारँ रत्न॰) इन्द्रस्य च सञ्जये (१ ४१६-इषँ स्तो॰) दीर्घात्पर इति ? क्रीडादीनि (१ ५८४ क्रीडन्नूर्) । नकार ? त्वामग्ने (१ ६) विश्वेषा हि॰ (१ २) अशुमतीमति[8] (१ ३२३) पादमर्धीये इति ? अव यद्दानवान् हन्[9] (१ २१५) दुर्हणायून् (१ ३३१)—एतेष्विति ? अह्न केतून् समीर्त्सति[10] (आ स २४) भद्रान् कृण्वन् (१ ५३३) देवान् विश्वान् (ऋ वे ३ ५६ ८) नियुत्वान् वायो (ऋ वे २ ३१ ७) परिधीँ रति[11] (१ ५१६) आकाहौ । हाशाम् । मा (१ ५७१b) सन्ध्यगीतम्[12] ॥

॥ ११३ ॥ घाद् ग्रा ॥ ३ ॥

दीर्घात् परस्य द्वेध ग्राम एव विसर्जनीयमापद्यते । देवाँउष ॥ निवृत्तानि। सन्नस्यद्धौ (आ गा ३, १ ४—अविदाम देवान् । समु) तावानस्य (आ स ३६) घर्मरोचने (आ गा App २, ६—लोकानरोचय) ।

॥ ११४ ॥ आ रक्तः ॥ ४ ॥

आकारो रक्तो भवति । वण् महादीनि (१ २७६) ।

॥ ११५ ॥ र विसर्जनीयो घोषे ॥ ५ ॥

रेफमापद्यते विसर्जनीयो घोषे प्रत्यये । स्वरे चेत्यधिकार ॥ वृत्रहा नृभि (१ ४११) धा-इगुं[13] । धा इगु (१ २७३ २) दो भादीनि (?)

1 After this B reads स्वरे चेत्यधिकार
2 B reads सिन्धू र प्रहणात्तन्व दस्यूभेन्यो ना उत्पणीन् हितान् ।
3 Is wanting in B
4 असि अय is wanting in B
5 B adds मे पितु
6 ते is wanting B
7 Is wanting in B
8 अति is wanting in B
9 हन् is wanting in B
10 Is wanting in B
11 ॰रधु B
12 आकलशाँ सन्ध्यगीतम् B
13 धायिगू B

निर्ऋतीनाम् (१ ३६६) ऊर्मिरपाम् (१ ५८४) मनुष्येभिरग्निः (१ ७१) अरण्योर्नि[2]० (१ ७६) घोषे इति ? पति पृथिव्यादीनि ॥ (१ २७) ॥

॥ ११६ ॥ रप्रकृतिः ॥ ६ ॥

रप्रकृतिर्विसर्जनीयो रेफमापद्यते। जरितर्वि० (१ ३६—पदपा० जरित) 5 अग्ने त्रातर्ऋत (१ ४२) प्रातरग्नि[3] (१ ८५) प्रातर्जुषस्वे (१ २१०) चन्द्रमा अप्स्वा ३ न्तरा[4] (१ ४१७) य उस्त्रिया (१ ५८५) त्वावत (१ १६३) परीत (१ ५१२) उदर्दरुर्त्[5] (१ ३१) अद्य नो देव सवित[6] (१ १४१) महि त्रीणाम्[7] (१ १६२) प्रणेत (१ १६३) कदावसो (१ १२८) य ऋते चिदभि[8] (१ २४४) ब्रह्म जज्ञानम् (१ ३२१) कृपा स्व (१ ४६४) स्व शब्दो रहस्ये (स्व ८३ र-स्तोभ 10 आ० गाने) प्रातर्यावभि (१ ५०) अहरह (१ ३६६) उन्नयने[9] (आ गा A pp ३ १०) समासत्वादुशब्दकृतौ (अर्हा उ)। निवृत्तानि। देवानाम् (१ १३८ अव) अग्ने त्व न (४४८—भुव) त्व[10] नश्चित्र (१ ४१) तव त्य नर्यम्[11] (१ ४६६-भुव) यत्सोमे सोमे आभुव (१ १८८) विसर्जनीयमिति वा। सर्वसिद्धिरघोषे। अन्तश्चरति (२ ७२५) ऊर्ध्व[12] (१ ३३१) ऊष्मणोर्वा[13] निष्ठिन्यपदान्त इत्यधिकार। 15 जरितरादीनि[14] ॥

॥ ११७ ॥ अस्थाद् यम् ॥ ७ ॥

अस्थात् परो विसर्जनीयो यकारमापद्यते । वण् महादीनि (१ २७६) इत्थेतरा गिर[15] (१ ७) देवा यज्ञम् (१ ५६) विश्वा हि मा० (१ ७५) पृतना[16]

1 Is wanting in B
2 अनु हि अरण्यो B
3 प्रातर्जुषी B
4 अप्स्वा३न्तरा is wanting in B
5 स्वस्तरददीरुत् B
6 वसवित is wanting in B
7 णाम् is wanting in B
8 अभि is wanting in B
9 उन्नये B
10 Second त्व न is wanting in B
11 तव त्य सोमे (नर्य is wanting in) B
12 After ऊर्ध B reads पत
13 ऊष्मिणोर्वा B
14 जरितरादीनाम् But B reads जरितादीनि । निवृत्तानि । मर्त्तो यस्ते । पुष्टावन्तो । निपूतो । प्रहोता । सिमा पुरू । गोमत ईशे । सुवीर्यस्य गो अन्तारेश्च परी ताया वस्रोतसिद्धमितौ समास इष्ट त्वात्।
15 गिर is wanting in B
16 पृतना अभि भूतर is wanting in B

अभिभूतरम् (१ ३७०) उत छिषादीनि (१ ६) ॥ घोषे (सू ११५) [1] रथ त्र्यर्ये । सम्मील्ये । वार्त्रघ्ने (१ ४६४) देवव्रते [2] । अनूषत त्वौ (आ०स०२२) ॥

॥ ११८ ॥ ओम् अः ॥ ८ ॥

ओम् आपद्यते । उक्थेभिर्मन्दिष्ठ[3]प्रभृतीनि (१ २२६-मन्दिष्ठो वा०) तरोभिर्वो [4] (१ २३७) ॥ महतो विरप्शिन् (आ० स० ४१) ॥　　5

॥ ११९ ॥ रे ॥ ९ ॥

स्वरे द्वैधमकार ओ भवति । पुरो [5] अग्निम् [5] (१ ४६१) द्विषो अह (१ ३६५) को अद्य युङ्क्ते (१ ३४१) प्रेष्ठ वो (१ ५)-प्रभृतीनि ॥ निवृत्तानि । चित्र इत् (१ ६४) स इन्द्रः ॥

॥ १२० ॥ नौ ॥ १० ॥　　10

नौ शब्दश्चाकार ओ भवति । अधिसानो अव्ये [6] (१ ५२९) ॥ अकारे [7] अश्विनौ बृहतौ (२ १०७६) ॥

इति षष्ठो दशक ॥

[अथ सप्तमो दशकः]

॥ १२१ ॥ तो षि ॥ १ ॥

इद च रूपग्रहणम् । परीतो षिञ्चता-याम् (१ ५१२) ॥

॥ १२२ ॥ हो-रा स्वो-रु ॥ २ ॥　　15

अह रात्रि । अहो रात्रि । स्व रुहाणा । स्वो रुहाणा ॥

॥ १२३ ॥ राजने च [8] ॥ ३ ॥ [9]

स्वं शब्द ओ भवति ॥ सुवर् (स्तोभ) इति वार्त्रघ्ने [10] (?) ।

1 त्र्यथ B

2 ०व्रतेऽनूषदत्त्वा B

3 ष्कोरोभि० B

4 After this B reads अव द्रप्सो It omits महतो विरप्शिन्

5 शूरो अमे instead of पुरो अग्निम् B

6 अद्रि B

7 ०नात्वृषि B

8 च is wanting in A B C

9 B reads–राजने च स्वशब्द. etc

10 B reads सुवरिति वातघ्ये० (घ्न on the margin) मर्थम् ।

|| १४२ || उभयथा भुवो म्न ऊधरवः || ४ ||

उभयथा न्यायो यकारो रेफो वा। भुव इति[1]। भुवरिति। अम्न इति[2]। अम्नरिति। ऊध इति[3]। ऊधरिति। अव इति[3]। अवरिति। भुवरिति दक्षिणाग्निम्। व्याहृतिवर्गे च (स्तोभ)। अम्नं एवावरुन्धे। अम्नरित्येवै
5 निरुप्यम्[5]। ऊधर्वा अन्तरीक्षम्[6] (ता म ब्रा २४ १६)। ऊधर्वा अनु प्रजा प्रजायन्ते। छन्दस्यूधरवश्च भवति। चत्रे. यद् अ० (१ ३३१) महि त्री० (१ १९२) ब्रह्म जज्ञानम्[7] (१ ३२१) च।

|| १२५ || सप्रकृतिर्मासे सं कृकमोः || ५ ||

समासे[8] सकारमापद्यते कृकमो प्रत्यययो करोतौ कामयतौ च। श्रेय
10 स्कार। तेजस्कार। यशस्कार। कामे चैव सप्रकृति श्रेयस्कामं॥ समासे[?] यश कारयते[11]। वर्च कामयते[11]। कृकमो इति[?] अय पाला॥

|| १२६ || यश्चातिशये || ६ ||

य शब्द अतिशये सकारमापद्यते। अयस्कारायते[12]। पापीयस्कारायते[13]। वर्षीयस्कारायते[14] (?)। काम चेव य शब्द[15]। यं इति[?] अयस्काम।

15 || १२७ || अङ्गे च कृम्व्यादौ || ७ ||

अङ्गे च प्रत्यये सकारमापद्यते ककार मकार वकार-यकारादावङ्गे। अजस्कर्म्। पयस्कम्। यशस्कम्। तेजस्कम्। आयुष्मत्। सर्पिष्मत्। ज्योतिष्मत्। ऊर्जस्वती। पयस्वती। रजस्वला। चतुरस्या। शिरस्या। पयस्या। यशस्या च। उरसा। पयसा। शिरसा। यशसा॥

1 भुर्वायिति B
2 अम्नयिति B.
3 See 1
4 अम्नायवा० B
5 ०रित्येवा न निरूप्य B
6 अन्तरिक्षम् B
7 जज्ञासु च B
8 B reads-सप्रकृतिर्विमर्जनीय समासे etc
9 B has अयस्कार। यशस्कार। तेजस्कार। श्रेयस्कार।
10 छात्रस्कार B
11 यशस्कामयते। वर्चस्कामयते। B
12 कारयते B
13 See 5
14 वार्षीयस्कारयते B वार्ष्टीयस्कारायते Bur
15 After this B reads छात्रस्करोति। छत्रस्करोति
16 यश इत्य० B
17 यकाराकारादौ B
18 अयस्कम् B

॥ १२८ ॥ कौतस्कुतादीनाम् ॥ ८ ॥

कौतस्कुतादीना च सकारमापद्यते । कस्क । कौतस्कुत । पुन्नादिन्यास्पुत्र.[1] । शिरस्पदम् । अधस्पदम् । अयस्पात्रम् । पयस्कामं. । अयस्पिण्डो राज्ञो देश ॥ पुत्र पितु । पितु पुत्रं[2] । पुत्र शुन । शुनस्पुत्र । शुनस्पति[3] । शुनस्कर्ण ऋषि । 5

॥ १२९ ॥ पर्वणि सद्यस्काला ॥ ९ ॥

पर्वणि सकारमापद्यते । सद्यस्काला पौर्णमासी । सद्यस्कालामावास्यां[4] । सद्य कालमन्यत् ।

॥ १३० ॥ नामिनो ऽघोषे सामर्थ्ये ॥ १० ॥

नामिन परो विसर्जनीयोऽघोषे प्रत्यये सकारमापद्यते सामर्थ्ये । यजु- 10 ज्योतिर्हवि सर्पिर्बर्हिर्धनुर्वपुरिति पूर्वपदान्येक प्रमाण वक्ष्याम । यजुष्कुण्डम् । ज्योतिष्कुण्डम् । शोचिष्केशम् (अा स ५९) ॥ नामिन इति ? यश पात्रम् । अघोषे ? ज्योतिर्गायति । सप्रकृति (सू० १२५) ? अग्नि कुण्डे । समासे (सू० १२५) ? ज्योति कुले[5] । सामर्थ्ये ? अाहर त्व धनु पाणे[6] ।

इति सप्तमो दशक ।

[अथ अष्टमो दशकः]

॥ १३१ ॥ मिथुनाख्ये वा ॥ १ ॥ 15

मिथुनाख्ये वा भवति परोष्मापत्ति । प्रकृतिभावसितिभावा । पूर्वयोगे सिशब्दे अपि हितानि त्रीण्यायान्ति ॥

॥ १३२ ॥ विग्रहे च ॥ २ ॥

विग्रहे च वा भवति । ज्योतिष्कुण्डप्रभृतीनि ।

1 After this B reads अास्पदसोमे
2 पितुष्पुत्र B
3 Is wanting in B
4 ०मवासी Bu
5 ज्योतिष्कुले B
6 B reads ०पाणिकाकत्व विव्याहरेद सर्पि काक कोष्ठ त्वमवरोह ॥

॥ १३३ ॥ निः ॥ ३ ॥

निष्कृतम् (१ ११०) नि स्वादितम्। निष्पीतम्। निष्वादितम्[1]।

॥ १३४ ॥ दुः ॥ ४ ॥

दुष्कृतम्। दु स्वादितम्। दुष्पतिम्[2]।

5 ॥ १३५ ॥ असुखे खे ॥ ५ ॥

असुखे च[3] खे प्रत्यये न सकारमापद्यते। दु खा बुभुक्षा। दु खा पिपासा। दु खो रथ। कस्मादसुखे[4] ? दु खमिद शकटम्। पापकमस्य खम्

॥ १३६ ॥ ख्यातौ च ॥ ६ ॥

ख्यातौ च पापिकाया न सकारमापद्यते। दु ख्यातिश्चाय वैधतेय[5]।

10 पापिकास्य ख्याति।

॥ १३७ ॥ द्विः ॥ ७ ॥

द्विष्कृतम्। द्विष्खातम्। द्विष्पीतम्। द्विष्पाटितम्।

॥ १३८ ॥ त्रिः ॥ ८ ॥

त्रिष्खातम्। त्रिष्कृतम्। त्रिष्पीतम्। त्रिष्पाटितम्।

15 ॥ १३९ ॥ चतुः ॥ ९ ॥

चतुष्कृतम्। चतुष्खातम्। चतुष्पीतम्। चतुष्पाटितम्।

॥ १४० ॥ बहिः ॥ १० ॥

बहिष्कृतम्। बहिष्खातम्। बहिष्पीतम्। बहिष्पाटितम्।

इत्यष्टमो दशक।

॥ इति तृतीय प्रपाठक[6] ॥

1 निष्पाटितम् B

2 After this B reads दुष्पाटितम्

3 Is wanting in B

4 B reads ०दसुखे खे ?

5 दु ख्यातिरय वैधपेय B

6 इति ऋक्तन्त्रे द्वितीय प्रपाठक A B
इति ऋक्तन्त्रे तृतीय प्रपाठक C Bur

[अथ चतुर्थः प्रपाठकः]

॥ १४१ ॥ आविरादीनां करोतौ ॥ १ ॥

आविरादीना च करोतौ प्रत्यये विसर्जनीय सकारमापद्यते । आविष्कृतम् । प्रादुष्कृतम् । तिरस्कृम् । नमस्कृतम् । विभक्तिविशेषे च ।

॥ १४२ ॥ पुरः ॥ २ ॥

पुर शब्दस्य विसर्जनीय सकारमापद्यते । पुरुस्कृतो ब्राह्मण । पुरस्कृता कन्या । पुरस्कृतमृण निर्यातुं । पुरस्कृतो रथ । प्राचुरीकृतो निर्याता पुरस्कृता वत्सा कुमारे [3] । परिपात्यन्ते मृगाश्च श्वभिर्र्येयाकृतरूपा इति ॥ 5

॥ १४३ ॥ अडि ॥ ३ ॥

पादमर्धीये प्रत्यये विसर्जनीय सकारमापद्यते । ओषधीष्कृधि । अथा नो वस्यसस्कृधि (२ ३१८) सा शन्ताता मयस्करद्पे (१ १०२) प्र तद्य सस्कृतानि (१ ७८) ज्योतिष्कृणोति (१ १०३) ज्योतिष्कृदसि (आ०स० ५१) करोताविति [?] ज्योति पश्यन्ति (१ २०) पादमर्धीये [?] सर्ह (२ ३०१) सूनृतावत (१ ४१६) नृभिर्यत इति भाष्यम् । 10

॥ १४४ ॥ इव श्च ॥ ४ ॥

इवलिङ्गायामृचि ऋकारपरेऽघोषे प्रत्यये विसर्जनीय सकारमापद्यते । 15

1 B reads निर्याति त

2 So B and Bur प्रचुरी॰ seems correct

3 B puts fullstop after this

4 श्वभिर्भूर्या (or ध्या) तरूपा B

5 After this B reads वरिवस्कृणवन्

6 सहस B

ज्योतिष्कृणोति (१ ३०३) परिष्कृण्वन् (२ २४६) इवलिङ्गायाम्[1] साध (१ २१७ साध कृ०)-प्रभृतीनि । ऋकारपरे[2] दिव ककुत्पति पृथिव्या (१ २७) पकारे विशेष । पुस कृष्टीनाम् (१ ७८) ऊष्मस्थानमित्युत्तरार्थम् ॥

|| १४५ || रि खिडि || ५ ||

5 रेफपरे पादोपान्तीये प्रत्यये विसर्जनीय सकारमापद्यते । मयस्करत् (१ १०२) पादोपान्तीये[2] सूनृतावर्त[3] (१ ४१६) ।

|| १४६ || पि || ६ ||

पकारे रेफपरे पादोपान्तीये प्रत्यये विसर्जनीय सकारमापद्यते । अगन्म तमसस्पारम् (स्तोभ) अविदाम तमसस्पारे (स्तोभ) शृणाहि विश्व 10 तस्परि (१ ६५) दिवो अन्तेभ्यस्परि (१ ३६७) दिवं[2] सदोभ्यस्परि[2] (१ ३१२) देवो देवेभ्यस्परि (२ १०६) च्यावया सदस्परि (१ २६८) निवृत्तानि । जात परेणं (१ ६०) द्विष परि (१ १३४) वसिष्ठ परि (१ २४१) अव्या वारै परि (१ ५१६) वृषा वृष्ण परि (१ ५३१) अहमिद्धि (पितुष्परि १ १५२) अस्था दित्य (सू ११७)-धिकार ।

15 || १४७ || ष्ठ्यदन्त्यरे[4] || ७ ||

कण्ठ्यदन्त्यपरे[5] पकारे प्रत्यये विसर्जनीय सकारमापद्यते । ब्रह्मणस्पते[6] (१ १३६) ब्रह्मणस्पते[7] (१ ४८ इयस्पते (१ ५७६) इडस्पदे (१ ६३) गोष्पदे (स्तोभ)। शवसस्पति (१ २४८) मित्रास्पान्ति (१ २०६) ॥ पकारे[2] सोम कलशे[8] (१ ५५७) कण्ठ्यपरे[2] विश्वेदग्नि (प्र० (१ ११४) आय गौ [पृ० 20 (आ स ४६) उषस [पृ० (२ २२७) उरु पृथु । दन्त्यपरे[2] ज्योति पश्यन्ति (१ २०) मधो पपान (१ २६४) इन्दु पविष्ट (१ ४८१) सुत पवित्रम् । हिरण्यपावा प० (१ ५६४)। पादमर्धीये[2] चन्द्रमा (१ ४१७) अनुप्रत्नास । विश्वत (१ ३६३) ॥

1 Instead of this B reads वरिवस्कृण्वन्

2 Is wanting in B

3 परे B

4 ष्ठ्य A B ष्ठ्यद० C Bur

5 कण्ठ्य

6 After this B reads ब्रह्मणस्पति ।

7 After this B reads सोम राजान । कृणु हि ब्र० । वास्तोष्पते ।

8 कलश B

9 व्यपरे B

|| १४८ || घे णः || ८ ||

दीर्घाक्षरे पादतृतीये[1] एव विसर्जनीय सकारमापद्यते । दिवस्पायु १ ३६) मित्रास्पान्ति (१ २०६) ॥ निवृत्तानि । (वन्) धुं पावक (१ ५२४) य पात्रम् १ ४२४) सप्तहे (आ० गा १ ६ १२—नरा') ॥

|| १४९ || यः || ९ ||

य शब्दस्य विसर्जनीय सकारमापद्यते । रायस्पोष सहस्रिणम् । रायस्पोष कुलायिनम् । रायस्पोषेण (ऋ वे १,१२५ १) । बहुला भवन्ति पञ्चनिधने कश्यपपुच्छे (आ० गा० ३,८ १०) । नद्यस्पृणन्ति । रायस्पूर्धि (१ ३४६) ॥ य शब्द [2] सोम पूषा (१ १५४) विश पूर्वी (१ ३२८) य पात्रम् (१ ४२४) कण्ठ्ये विशेष ।

|| १५० || मे स्वे मान्तस्थी || १० ||

स्तोभे प्रत्ययेपि ह्रस्वे मकारान्तस्थी विसर्जनीय सकारमापद्यते । गोष्पदे आङ्गिरसयोरङ्गिरसा व्रतद्वितीये (आ गा ३,२ ४) जमदग्निव्रते[4] (आ गा ३,४ ५) परिधिषु (आ गा App २ १०-३ ५) ॥ निवृत्तानि । पतिलिङ्गे[5] कीर्त्ये हृदये[6] (आ गा ३ ८,५) ॥ मकारान्तस्थी [7] देवव्रते (आ गा ३,५ ६) । अभि त्वा शू० (१ २३३) । वागादौ तु ॥

इति प्रथमो दशक ।

[अथ द्वितीयो दशकः]

|| १५१ || नोष्मपरे || १ ||

नोष्मपरे विसर्जनीयो विक्रियते । त्सप्य । त्सप्यादीनि[8] ।

|| १५२ || पुं स्पर्शे || २ ||

पुकार स्पर्शे प्रत्यये सकारमापद्यते । पुस्करे । पुश्चरति । पुस्प्र यम्[9] । पुस्तत्र । पुस्पारे । द्वितीयेषु च ॥ अघोषे [7] पु गायति । नोष्मपरे[8] [9] पुत्सुरम्[10]

1 पादस्तृतीय एव B
2 गिर्वणोधु B
3 अग्नि° Bur
4 जमदग्निर्मते B
5 परिलिङ्गे B pati occurs here in 'prajapate'
6 After this B reads भाव्यम्
7 After this B reads त्रुत्सुर । त्सुर । त्रुत्स । त्सारुकम् ।
8 पुष्प्रिय B
9 अनूष्मपरे B
10 पुत्सरम् B

पुत्सारुकः । पदमिति ले (Sic) पुस्कटे[1] । सहोपध इति चेत्[2] पदान्तविकारो-ऽयम् । स्पर्शे ? पुसाल[3] ।

॥ १५३ ॥ नो मध्यमवर्गे ॥ ३ ॥

नकारो मध्यमवर्गीये प्रत्यये सकारमापद्यते । भवाश्चरति । भवा
5 ष्टिकों । भवास्तत्र । द्वितीयेषु च । अघोषे । भवान् यजति[4] । जयत्यनूष्मपरे[6] ?
भवान्त्सुराणाम्[7] । महान्त्सुराणाम्[8] । मध्यमवर्गीये ? भवान् पारे ।

॥ १५४ ॥ ऋक् चे ॥ ४ ॥

आर्चिकस्य द्वैध च शब्द एव सकारमापद्यते । चर१चइ१स् (१ ६४)
ततो ज्यायाश्च (आ स २६) ॥ निवृत्तानि । आजिगीषन् तम्[9] (१ ३७२)
10 जान त्तरन्[10] । नियाम चित्रम् । वज्रिन्[11] चित्रम् ॥ आर्चिके[12] इति ? सेतुषाम्नि
(आ गा १,७ ११) शुक्रियसमापने (?) ।

॥ १५५ ॥ कान्त् स्वे ॥ ५ ॥

काञ्छब्द स्वे प्रत्यये सकारमापद्यते । कास्कान् ह जयति[13] । कास्कान्
नाशयति । कास्कान् आमन्त्रये । स्वर इति ? कान् कटे । कान् खनति[14] ।
15 कान् पारे । कान् फलके ।

॥ १५६ ॥ बुदेषसस्यै[15] व्यञ्जने ॥ ६ ॥

लुप्यते उदात्त एषसस्यै[16] इत्येषा व्यञ्जने प्रत्यये । का३स्यै[17] वृषभ (१ ९४२) एष स्य
ते (१ ५३१) एष स्य धारया सुत (१ ५८४) एष ब्रह्मा य ऋत्विय (१ ४३८)
एष[18] प्र कोशे (१ ५५६) स नो वसूनि (१ १६०) स त्व न (२ १६०) एते शब्दा ।

1 लेपुटेक B
2 चेत् is wanting in Bur Bur has पदविकारोऽयम् ।
3 पुसात B
4 भवाष्ट्रिय B
5 This is wanting in Bur
6 जयत्यूष्मपरे B
7 भवास्तरुणा B
8 महास्तरुणा B
9 त is wanting in B
10 जानत्तर B
11 वज्रिचित्रम् B
12 आर्चिका इति B
13 कास्कान् भोजयति B
14 वनति B
15 ०देषस्य० C
16 उदात्त इत्येषसस्य B
17 कस्य B
18 B reads एष कटे । सकटे । सनो व० etc

त्रिषस्तरध्यै (१ ४२८)। उदात्त [1] उत् सो देव (१ ५११)। व्यञ्जने [1] प्र सो अग्ने (१ १०८)। साम्नि चेत् सन्ध्यगीतम्।

॥ १५७ ॥ नान्पूर्वः ॥ ७ ॥

नत्वन्पूर्वो[2] लुप्यते। अनेषो गच्छति। अनेषो धावति। अन्यूनातिरिक्तमिति[3] वा। 5

॥ १५८ ॥ यश्च ॥ ८ ॥

यकारश्च व्यञ्जने प्रत्यये लुप्यते। महान् हि ष (१ ३८१)-प्रभृतीनि। इत्थे तरादीन्य (१ ७) नुनासिक। श योराभि (१ ३३) व्यञ्जने [1] अबोध्यग्नि (१ ७३)।

॥ १५९ ॥ रमध्ये ॥ ९ ॥

स्वरमध्ये नैगिर्यकार (सू० ११०) लुम्पति। ईनाई। इनी[4] (१ १७६ साम) 10
०तय[5] इन्द्र० (१ २४६) अग्न आ याहि ([1] १) स इन्द्र (१ ३३७)॥ स्वरमध्ये [1] अछेत्यग्नि (१ ४४७) पीतये[6] (१ २६३)। वैकारिकग्रहणात्।

॥ १६० ॥ वमेके ॥ १० ॥

वकारमध्येके आचार्या लुम्पन्ति। हावात्रादीनि (१ १४५ b)।

इति द्वितीयो दशक ॥

[अथ तृतीयो दशकः]

॥ १६१ ॥ अर्धं वा ॥ १ ॥ 15

अर्धं वा वकारयकारयोर्लुम्पन्ति।

॥ १६२ ॥ वं नैगिरुस्थे ॥ २ ॥

वकार नैगिरुस्थे लुम्पति। अष्टा उपरि। का उपरि। ता उपरि[7]॥ वैराजे (१ ३१८) पुष्पे[8] (१ ५६५) इलान्दाध्ये (आ गा ३ ५ १)। पुरुषव्रते (आ गा ३ ६ १) उरुथे [1] ०ण्वागहि (१ ३४७)। 20

1 च Bur
2 नान्पूर्वो Bur
3 ०तिरिक्तेति Bur
4 इना इति B
5 तया b
6 वीतये B
7 Is wanting in Bur
8 Instead of पुष्पे B reads अपत्ये

॥ १६३ ॥ नो तौ ॥ ३ ॥

न त्वोतौ लुप्यते तत् । अचिक्रदायाम् रहस्ये (१ ४१७ सामन्—हा वो तु)।

॥ १६४ ॥ अत् पटादीनामितौ ॥ ४ ॥

5 अच्छब्द पटादीनामितौ प्रत्यये लुप्यते । पटिति । म्रसिति । द्रसिति ।

॥ १६५ ॥ दोऽभ्यासे ॥ ५ ॥

दकार अभ्यासे[1] लुप्यते । पटत्पटेति । द्रसदृद्रसेति । म्रसन्म्रसेति ।

॥ १६६ ॥ पृषोदरादीनाम् ॥ ६ ॥

पृषोदरादीना च दकारो लुप्यते । पृषोदरे । पृषादानम् ।

10 ॥ १६७ ॥ उद् स्थास्तम्भोः ॥ ७ ॥

उत्पूर्वयो स्थास्तम्भयोरादिर्लुप्यते । उत्थाता[2] । उत्थास्यति । उत्थानिकामुत्तम्भयति[3] । शकटमुत्तम्भिता[4] । एवम्पूर्व ? विद्युत् स्थिता । विद्युत् स्तम्भिता[5] । विद्युत् स्तम्भयति[6] ।

॥ १६८ ॥ तुल्ये ॥ ८ ॥

15 तुल्ये स्थाने लुप्यते । आथर्वणे (आ गा १ २ ६) देव वहन्ति (१ २५?) ०ष तो०[7] (२ ३४६) इमास्त इन्द्र (१ १८७) वित्तादीनि । पुन पुन प्रसङ्गश्च । त ओहै (१ ४३४) यावाड (१ ३६१) तुल्य इति ? सुरूपं इतं[8] (१ २७७) ।

॥ १६९ ॥ रात् स्थाजरे ॥ ९ ॥

स्वराद् द्वैधमन्तस्थाजपरे[9] वर्णे प्रत्यये लुप्यते । न वेद्यम् (१ ५) 20 अबोध्यादीनि (१ ७३) स्वरादिति ? निवृत्त्यर्थम् । अन्तस्थाजपरे[10] वर्णे[10] ? अच्छादीनि । विश्व न्वे०[11] (स्तोभ) अपदान्त ? ०दुघा हुं०[12] (१ २९५) ।

1 दकारस्त्वभ्यासे B
2 उत्थिता Bur
3 उत्थानिकामुत्थम्भयति Bur
4 ०मुत्थम्भिता Bur
5 स्थम्भिता Bur
6 See 3
7 B reads देव वहातीषश्च
8 सुरूप तनवे B
9 ०मन्तस्थजपरे B
10 अन्तस्थवर्णे परे जरे B
11 त्व B
12 सुदुघां तु B

॥ १७० ॥ रः ॥ १० ॥

रेफश्च तुल्यस्थाने लुप्यते । युक्ता वन्ही र० (१ १४६) बर्ही रशनाभिः (१ ५२३) वृषा हरी राजे० (१ ५६२) रपूर्वयोश्च[1] दीर्घत्वम् ॥

इति तृतीयो दशकः ॥

[अथ चतुर्थो दशकः]

॥ १७१ ॥ सोष्मण ऊष्मा ॥ १ ॥

सोष्मणश्चोष्मा तुल्यस्थाने लुप्यते । सख्य ते (१ २३४) अच्छा नप्त्रे १ २१) दूळ्यम् (१ ११३) अबोध्यादीनि (१ ७३) तुल्य इति ? विभावसो (१ ८६) ।　　5

॥ १७२ ॥ तृतीयः परगुणम् ॥ २ ॥

तृतीय परगुणमापद्यते । वाचो व्रते (आ गा ३,१ १-२) अस्तु श्रौषट् पु० (१ ४६१) यत् सोमम्[2] (१ ३८४) नु श्रव आद्यं[3] । अघोष इति ? तद्धो गाय (१ ११५) तृतीय इति ? भवान् पारे ।　　10

॥ १७३ ॥ अन्त्ये ॥ ३ ॥

अन्त्ये च प्रत्यये तृतीयोऽन्त्यमेवापद्यते । उदग् । न्यग् वा (१ २७६) बण् महान् (१ २७६) हव्यवाण्[4] न सुमद्रथ (१ ४४७) व्यख्यन् महिषो दिवम् (२ ७२५) ।　　15

॥ १७४ ॥ दन्त्याच्छश्छम् ॥ ४ ॥

दन्त्यात् पर शकारश्छकारमापद्यते । और्वभृगुव (च्छुचिम्—१ १८) चित्र इच्छिशो (१ ६४) यच्छकार्सि (१ २६४) यच्छिश्नासि (१ २९६) यस्य त्यच्छम्० (१ ३१२) दिवि सञ्छुक्र (१ ८३) मघवञ्छग्धि (१ २७४) ॥ दन्त्यादिति ? अनु शूर (१ २५३) ।　　20

1 क्रतूरयोरी० B
2 ०सोममुपत्याद्यो B
3 So B ऽ Bur
4 B does not add च् to छ in any of these examples

॥ १७५ ॥ चलमोदयमेके[1] ॥ ५ ॥

एवमुदय शकारमेके इच्छन्ति कुर्वन्ति । नैनांश्चोतं विश्लोकान्त्सन्नशति श्मश्रूणि इति प्रत्यया.[2] (?) ।

॥ १७६ ॥ तृतीयाद्धश्चतुर्थम् ॥ ६ ॥

5 तृतीयात्परो हकारश्चतुर्थमापद्यते । एकेषामित्यधिकारो न नैगे । वणिक् हरति । वणिग्घरति । षद् हरति । षड्ढरति । त्रिष्टुप् हरति । त्रिष्टुब्भरति इति ।

॥ १७७ ॥ ऊष्मा स्थानम् ॥ ७ ॥

ऊष्मा च परसंस्थानमापद्यते । दिव ककुत्पति (१ २७) उषसश्चित्रम् (१ ४०) उष्ट्रादीनि[4] । अग्निस्तिग्मेन[5] (१ २२) ०पति पृं० (१ २७) निश्शशां 10 (१ ४१०) अग्निस्समिधा (१ ७३) दुष्वप्न्यम् (१ १४१) ।

॥ १७८ ॥ दन्त्यं मध्यमवर्गे ॥ ८ ॥

दन्त्यवृत्ति परमसंस्थानमापद्यते मध्यमवर्गीये प्रत्यये । श्रौर्वभृगुं (१ १८)-प्रभृतीनि । पश्यन् जन्मानि (ऋ वे १,५० ७) यज्जायथा (२ ७७७) भवान् जयति । तज्जयति[11] । चरश्चरन् (१ ६४ स्तोभ) सुश्चन्द्राश्चर्यादीनि 15 (२ ३७३-४) दन्त्यम् ? वणिक् चरति । मध्यमवर्गीये ? भवान् परे[12] ।

॥ १७९ ॥ श्लोः ॥ ९ ॥

शकारलकारयो प्रत्यययो परसंस्थानमापद्यते[13] । तच्छ्लोकं[14] । ऋक्-श्लोक[15] । पर्षच्छ्लोक । भवाॅल्लुनातीति ।

1 So A and C ०मनोदय० B

2 So Bur न नैगि । श्वोतयत । श्मति । श्लोक । श्नशति । श्मश्रूणि इति । प्रत्यया । B

3 परसस्थान० B

4 दिवश्चित्रम् दुष्ट्रादीनि । B

5 न is wanting in B

6 पतिष्ठा B

7 After ष्ठा there is थि on the margin of B Then it reads निष्ट्राशा

8 So A B C वर्गीये Bur At the end of the comm B repeats मध्यमवर्गीये, but after crossing 'र्गीये' it gives वर्गे as the correct form

9 See one

10 भृगु is wanting in B

11 तज्जायति B

12 पारे B

13 परसस्थान० B

14 क in all the three examples B

15 ऋच्छ्लोकम् B

|| १८० || मो सन्ध्यः || १० ||

मकारश्च सन्ध्य परस्थानमापद्यते। त्वाङ्काष्ठा० (१ २३४) ०वङ्गोत्रृ-जीकम् (१ ३१३) ०नि[2] घृतवन्ति रोह (१ ५३२) उदकन्नयन्तम्[2]। अग्निन्दूतम् (१ ३) तन्ते मदम् (१ ३८३)। सन्ध्य इति ? त्रिष्टुभ्म मकारे[3]।

|| १८१ || रणमपि स्थायाम् || ११ || 5

करणमप्यन्तस्थायामापद्यते । छर्वि यथा (१ २१४) प्र वोच यानि (आ स °२८) घर्मरोचने (आ गा App २ ६—उद् य लोकान्। इमा लोकान्) प्रेष्ठ व (१ ५)-प्रभृतीनि। त्वाँ विप्रास (१ ४२)।

|| १८२ || अनुस्वारमेके || १२ ||

अनुस्वार चैके आचार्या मन्यन्ते। प्रेष्ठ व (१ ५)-प्रभृतीनि। 10

|| १८३ || रेफोष्मसु || १३ ||

रेफोष्मसु अनुस्वारमापद्यते। सोम रा० (१ ६१) विष्णु[4] सूर्यम् (१ ६१) जेतार ह्रो०[6] (१ २८३) उभय श्रृ० (१ २६०)।

|| १८४ || हि नमपरे च तत्परम् || १४ ||

हकारे नमपरे[7] तत्परमापद्यते। यत्पर स हकारो भवतीति[8]। 15 तृणान्ह्नुते[9]। तृणम्ह्मलति[9]। किनॢह्नुते[10]। किम् ह्मलयति[10]।

इति चतुर्थो दशक ||

[अथ पंचमो दशकः]

|| १८५ || व्यवधानोऽन्त्यविकारे || १ ||

व्यवधानोऽनुस्वारो भवति अन्त्यविकारे[11]। ऋतूँरनु (१ २२६) चरँश्च

1 परसस्थान० B

2 निङ्घृतव। प्रियश्चेति। उदकह्नयन्तम् B

3 त्रिष्टुम्मकारे B

4 य B

5 विष्णू B

6 र B

7 नमकारेपरे च Bur

8 इति is wanting in B

9 मृण न्हुते। कृपाम्रवतीति Bur

10 Are wanting in B

11 From this up to कांस्कान् प्र० is omitted in B

रन् (१ ६४ साम) काँस्कान्-प्रभृतीनाम् । अन्त्यविकारे[1] [2] मयस्कारे । त्वा काष्ठा०-(१ २३४)-प्रभृतीनाम् । रेफोष्मसु इत्यधिकार ।

॥ १८६ ॥ अन्त्यात्प्रथमोऽघोषे ॥ २ ॥

अन्त्यात्पर प्रथमो व्यवधीयते अघोषे[3] प्रत्यये । प्रत्यङ्क्शेते । प्रत्यङ्क्
5 षण्डे । प्रत्यङ्क् सारे[4] । गा शेते । गा षण्डे[5] । गा साये । यानि[6] चान्यानि[6] ।

॥ १८७ ॥ नात् सि ॥ ३ ॥

नकारात् सि प्रत्यये तकारो व्यवधीयते । तिलान्त्सायी । भवान्त्सायी । महान्त्सायी । महान्त्समुद्र (१ ४२१) हरिवान्त्सुतानाम् (१ २२६) केतून्त्सम् (आ स २४) ।

10　## ॥ १८८ ॥ टान्तमेके[7] ॥ ४ ॥

ट पूर्वरूप सिप्रत्यये तकारो[8] व्यवधीयते । षट्त्सा भोजयति[9] । षट्त्स्वि तम्[10] । षट्त्स्वति कायिन[11] । प्रकृत्या नैगि ।

॥ १८९ ॥ स सं करोतौ ॥ ५ ॥

स पूर्वरूप करोतौ प्रत्यये सकारो व्यवधीयते । सस्करोति । सस्कर्ता ।
15 सस्करिष्ये[12] इत्युक्तम्[12] । विशेषे च ।

॥ १९० ॥ अड्व्यवाये चाङ्गपरः ॥ ६ ॥

अड्व्यवाये चाङ्गात् परो भवति सकार । सम् अकरोत् । समस्करोत् । सम् अकुरुताम् । समस्कुरुताम् । सम् अकार्षीत् । समस्कार्षीत् । सम् चिकीर्षति । सञ्चिस्कीर्षति[13] ।

1 अविकारे प्रत्यये B

मयकार० B

3 1 घोषे B No sign of अभिनिहित सन्धि

4 ०ङक्सायो B

5 गाङ्खण्डे B

6 गा साधेया चान्यानि Bur

7 दान्तमेके Bur In comm also Bur has द् instead of ट्

8 टकारो B दकारो Bur

9 After this B, has षट्त्सा नाशयति

10 षट्त्स्वीतम् B

11 षट्त्स्वैतिकायन B

12 सस्करिष्यति । उक्त B

13 सञ्चिकीर्षति Bur

॥ १६१ ॥ कृ चकारमस्वयं दृष्टे ॥ ७ ॥

कृ चकारमापद्यते ऽस्वय दृष्टे । सचकार[1] । सचस्कार । सचकृतु । सचस्कृतु[3] । सञ्चकृ । सञ्चस्कृ । सञ्चके । सञ्चस्के । सञ्चकाते । सञ्चस्काते । सञ्चकिरे । सञ्चस्किरे ।

॥ १६२ ॥ पर्युपे भूषणप्राचुर्यवाक्येषु ॥ ८ ॥

परि उप[4] इति पूर्वरूपे सकारो व्यवधीयते भूषणप्राचुर्यवाक्येषु । परिष्कृतम् । परिष्कृतो रथ[6] । गोभिर्भग परिष्कृतम्[6] । ब्राह्मणमुपस्कार जल्पति । परिकृतम् । उपकृतमन्यत् ।

॥ १६३ ॥ अव मर्यादावर्चस्कयो ॥ ९ ॥

अव इति पूर्वरूप सकारो व्यवधीयते मर्यादावर्चस्कयो । अवस्कारमय ब्राह्मणोऽस्मत्तो मर्यादा बध्नीते । वर्चस्के[8] ? अवकरोऽन्य[8] ॥

॥ १६४ ॥ पार पर्वते ॥ १० ॥

पार इति पूर्वरूप सकारो व्यवधीयते पर्वते । पारस्कर पर्वत । पार करोऽन्य ।

इति पञ्चमो दशक ॥

[अथ षष्ठो दशकः]

॥ १६५ ॥ अप रथे ॥ १ ॥

अप इति पूर्वरूप सकारो व्यवधीयते रथे । अपस्करो नाम रथ[1] । अपकरोऽन्य ।

॥ १६६ ॥ किरतावध्यात्मम् ॥ २ ॥

किरतौ धातौ प्रत्यये सकारो व्यवधीयते अध्यात्मम् । अपस्किरते[11] अविमजश्चर्षभश्च[11] । कस्मादध्यात्मम् ? अपकरोऽन्य[12] ।

1 चकर A B C
2 अ is wanting in B
3 This is wanting in Bur
4 उपरि Bur
5 See 4
6 परिष्कृतो रथो । गोभिर्भग परिष्कृत is wanting in Bur
7 अवस्कर० B
8 Omitted in Bur वर्चस्के । वर्चस्करोऽन्य । B
9 परेति B
10 रथस्य B
11 अयस्किरते अविमजश्चर्षभश्च
12 B has कस्मादध्यात्म । अवकिरत्यन्न

॥ १९७ ॥ उपप्रती[1] हिंसायाम् ॥ ३ ॥

उप प्रति[2] इति पूर्वरूपे सकारो व्यवधीयते हिंसायाम् । उपस्किरस्व[3] पासु मुष्टिना । प्रतिस्किरस्व भस्मं[4] मुष्टिना । हिंसायाम् ? उपकिर गवाम् । प्रतिकिर परिरवाम् ।

5 ॥ १९८ ॥ वि शकुनौ ॥ ४ ॥

वीति पूर्वरूप सकारो व्यवधीयते शकुनौ । विष्किरा नाम शकुना । विकिर इत्यन्य.[5] ।

॥ १९९ ॥ कुस्तुम्बुरु जातिः ॥ ५ ॥

जातिरिति ? कुतुम्बुरु[6] ।

10 ॥ २०० ॥ आस्पदमास्थायाम् ॥ ६ ॥

आस्पदमिति सकारो व्यवधीयते आस्थायाम् । आस्पद लब्ध्वा गावो ब्राह्मणाश्च । कस्मादास्थायाम् ? कृच्छ्रमापदमापन्ना ब्रह्मद्विष[7] ॥

॥ २०१ ॥ अपरस्परं सातत्ये ॥ ७ ॥

अपरस्परमिति सकारो व्यवधीयते सातत्ये । अपरस्पर[8] धावन्ति 15 भुञ्जते शेरते[9] च । सातत्ये कस्मात् ? अपरपर[10] ब्रूहि ।

॥ २०२ ॥ प्रस्कण्व ऋषिः ॥ ८ ॥

प्र इति सकारो व्यवधीयते कण्व ऋषौ[11] । प्रकण्वोऽन्य ।

॥ २०३ ॥ गोष्पदमुदकमाने ॥ ९ ॥

गोष्पदमिति सकारो व्यवधीयते उदकमाने । गोष्पदोदक केदार । 20 गोपदमन्यत्[12] ।

1 उपप्रती B C उपप्रति A Bur
2 प्रती B
3 अपस्किरस्व Bur
4 भस्म Bur
5 विक्रिरा इत्यन्या Bur
6 B has कुस्तुम्बुरु । कुतुम्बुरु ।
7 कृच्छ्रामा० B
8 ०परा B
9 स्मरान्ति Bur
10 अपरपद ब्रूहीति Bur
11 After this B reads प्रस्कण्व ऋषि ।
12 The comm is wanting in Burnel's edition

॥ २०४ ॥ अगोष्पदमनाचरिते ॥ १० ॥

अगोष्पदमिति सकारो व्यवधीयते अनाचरिते । अगोष्पदमय ब्राह्मण पानागार सेवते । अगोपदमन्यत् ।

इति षष्ठो दशक ॥

[अथ सप्तमो दशकः]

॥ २०५ ॥ आश्चर्यमनित्ये ॥ १ ॥

आश्चर्यमिति सकारो व्यवधीयते अनित्ये चेत् । आश्चर्य यदय दद्यात्[1] । सर्वत्रैव अनित्यम् । आचर्य[2] ब्रूहीति ।

॥ २०६ ॥ आस्का आस्कभो विस्फुलिङ्गाः[3] ॥ २ ॥

आस्का पचत वाहस इत्याम्नाय । आस्कभं इवास्कन्दइवॊास्मद्भयेन विस्फुलिङ्गा ।

॥ २०७ ॥ समास ऋचु चन्द्रे ॥ ३ ॥

समासे स शब्दो व्यवधीयते ऋचु चन्द्रे प्रत्यये[4] । सु चर्न्द्र । सुश्चन्द्र (२ ३७३—सुश्चन्द्र) । पुरश्चन्द्र[7] (२ १०१०) हरिश्चन्द्र[8] (२ ६५६) समासे[9] ? सदा चन्द्रैर्याति (१ २७७) कस्माद्दचु ? सुचन्द्रा पौर्णमासी ।

॥ २०८ ॥ कास्तीराजस्तुन्दे नगरे ॥ ४ ॥

कास्तीराजस्तुन्दे नाम नगरे । कस्मान्नगरे ? कातीरगामिन्यजतुन्दिनी[11] ।

॥ २०९ ॥ नदी रथस्या ॥ ५ ॥

नदी रथस्या नाम । कस्मात् ? नदी रथया ।

॥ २१० ॥ मस्करो वेणु ॥ ६ ॥

मस्करो[12] वेणुं । मकरोऽन्य ।

1 आश्चर्यपद य Bur आश्चर्य पद य B
2 आचार्य ब्रूहीति Bur
3 आस्कभोविष्फुलिङ्गा Bur ॰भोर्वि॰ A B C
4 स्कन्द इवा is wanting in Bur
5 समासे स शब्दो व्यवधीयते ऋचु चन्द्रे प्रत्यये is wanting in Bur
6 विसर्जनीय is wanting in B
7 B gives before this पुरु चन्द्र ।
8 हरिचन्द्रो हरिश्चन्द्रो मरुद्गण B
9 B has समासे यदा । चन्द्रैर्याति ।
10 कास्तीराज is wanting in Bur
11 ॰न्यजातुन्दिनी B ॰न्यजतुन्दादीनि Bur
12 Is wanting in Bur

॥ २११ ॥ तस्करस्तेनः ॥ ७ ॥

तस्कर स्तेन[1] । तकरोऽन्य ।

॥ २१२ ॥ दीर्घं भाषायां प्राप वृणोतौ संवरणे ॥ ८ ॥

दीर्घमापद्यते[2] भाषाया प्र अप इत्येतौ शब्दौ धातौ वृणोतौ प्रत्यये सव
5 रणे । प्र वृणुते । प्रावृणुते । अप वृणुते । अपावृणुते । सवरणे कस्मात् ? प्रवृणुते
ऋत्विजम् । अपवृणुते ।

॥ २१३ ॥ अच्छ वदतौ[3] ॥ ९ ॥

अच्छेत्यस्यान्तो दीर्घोभवति वदतौ[4] प्रत्यये । अच्छ वदते । अच्छा-
वदते । अच्छ वदिष्यति । अच्छा वदिष्यति । सम्प्रति च कृते चैवम् । वदते[5]
10 कस्मात् ? आगच्छतोऽच्छ गमिष्यतीति ।

॥ २१४ ॥ समासे गिरौ पैषुणगोपवत्सकयवाञ्जनभञ्जनानाम् ॥ १० ॥

समासे गिरौ प्रत्यये एतेषामन्तो दीर्घोभवति । पेषुण गिरि । पेषुणागिरि[6] ।
गोप-गिरि । गोपागिरि । वत्सक गिरि । वत्सकागिरि । यव गिरि । यवा
गिरि । अञ्जन गिरि । अञ्जनागिरि । भञ्जन गिरि । भञ्जनागिरि ।

इति सप्तमो दशक ॥

इत्यृक्तन्त्रे चतुर्थ[7] प्रपाठक ।

1 Is wanting in Bur
2 So B and Bur आपद्येते seems correct
3 अच्छ वदते A B अन्च्छ वदेते C अन्च्छ वदते Bur
4 वदते B
5 वदते Bur The correct form seems वदतौ Cf वृणोतौ in 212
6 So A B C पेषण Bur
7 इत्यृक्तन्त्रे तृतीय प्रपाठक B चतुर्थ प्रपाठक C Bur

[अथ पञ्चमः प्रपाठकः]

[प्रथमो दशकः]

॥ २१५ ॥ कर्णस्य शृङ्गे ॥ १ ॥

कर्णेत्यस्यान्तो दीर्घोभवति शृङ्गे प्रत्यये । कर्णाशृङ्गे[1] वद्धा । कर्णं शृङ्गे[2] । कर्णाशृङ्गे[3] ।

॥ २१६ ॥ वृषस्य कपिमोदनीदर्भरवेषु ॥ २ ॥

वृषेत्यस्यान्तो दीर्घोभवति कपिमोदनीदर्भरवेषु प्रत्ययेषु । वृष-कपि । 5
वृषाकपि (ऋ वे १० ८६ १) वृष मोदनी । वृषामोदनी । वृष दर्भे । वृषादर्भे ।
वृष रव । वृषारव[4] (ऋ वे १० १४६ २) ।

॥ २१७ ॥ कर्णे प्लीहाङ्कुशकुण्डलोपरिष्टाध्यक्षतबाणानाम् ॥ ३ ॥

कर्णे च प्रत्यये एतेषामन्तो दीर्घोभवति । प्लीह कर्णी । प्लीहा कर्णी । अङ्कुश-कर्णी । अङ्कुशाकर्णी । कुण्डल कर्णी । कुण्डलाकर्णी । उपरिष्ट कर्णी । 10
उपरिष्टाकर्णी । अधि कर्णी । अधीकर्णी । अक्षत कर्णी । अक्षताकर्णी । बाण कर्णी ।
बाणाकर्णी ।

॥ २१८ ॥ विश्वस्य नरवसुराट्सु ॥ ४ ॥

विश्वेत्यस्यान्तो दीर्घोभवति नरवसुराट्सु प्रत्ययेषु । विश्व-नर. ।
विश्वानर (१ ३६४) विश्व-वसु । विश्वावसु (ऋ वे १० १३५ ५) विश्व-राट् ।15
विश्वाराट् ।

1 कर्णा शृङ्गे Bur
2 कर्णस्य शृङ्गे B
3 Is wanting in B
4 In RV 10 146 2 occurs वृषारवाय

॥ २१९ ॥ मित्र ऋषौ ॥ ५ ॥

मित्रे च प्रत्यये यत् प्रकृतम् ऋषौ दीर्घीभवति । विश्व मित्र । विश्वा मित्र (ऋ वे ३ ५३ ९) कस्मादृषौ ? विश्वमित्र एव ।

॥ २२० ॥ श्ववित्पदवराहकर्णदन्तदंष्ट्रेष्वसंप्रति चेत् ॥ ६ ॥

5 एतेषु च प्रत्ययेषु यत्प्रकृत श्व इत्यस्यान्तो दीर्घीभवति । श्व वित् । श्वावित् । वित्पद । श्वपद । श्वापद [1] (ऋ वे १० १६ ६) पदवराह । श्व वराह । श्वावराह । वराहकर्ण । श्वकर्ण । श्वाकर्ण । कर्णदन्त । श्वदन्त । श्वादन्त । दन्तदष्ट्र । श्वदष्ट्र । श्वादष्ट्र ।

॥ २२१ ॥ सर्वनाम्नो दृशि ॥ ७ ॥

10 सर्वनाम्नामन्तो दीर्घीभवति दृशि प्रत्यये । कि दृशी । कीदृशी । य दृशी । यादृशी । इ दृशी । ईदृशी (२ २०४—शे) अस्म दृशी । अस्मादृशी । युष्म दृशी । युष्मादृशी । ईदृशेष्विति वा ।

॥ २२२ ॥ उत्त वेहती [2] ॥ ८ ॥

उत्तेत्यस्यान्तो दीर्घीभवति वेहती प्रत्यये । उत्त वेहती । उत्तावेहती । वेहतीति ? 15 उत्तवेहा चैव ।

॥ २२३ ॥ उप नखे ॥ ९ ॥

उपेत्यस्यान्तो दीर्घीभवति नख प्रत्यये । उप नख । उपानखो रोग । कस्माद्रोग ? उपनख छिन्धीति ।

॥ २२४ ॥ साङ्गेन [3] च समागमे ॥ १० ॥

20 साङ्गसमागमे च प्रत्यये पूर्वपदान्तो दीर्घीभवति [3] । हस्त हस्ति [4] । हस्ताहस्ति । मुख मुखि । मुखामुखि । केश केशि । केशाकेशि । दण्ड दण्डि । दण्डादण्डि ।

इति प्रथमो दशक ।

1 विसर्जनीय is wanting in all examples cited in B

2 वेहति B C So everywhere

3 Is wanting in B At the end of the list of examples the सूत्र and the comm are given Bur has पूर्ववदन्तो instead of पूर्व०

4 In all examples Bur reads long ई

[अथ द्वितीयो दशकः]

॥ २२५ ॥ अष्ट ॥ १ ॥

अष्टेत्यस्यान्तो दीर्घीभवति । अष्टापदम् (ऋ वे १ १६४ ४१—अष्टापदी) अष्टाकपालम् (ऐत ब्रा १ १) अष्टाशफा पशव (तल उप ब्रा १ १ १) अष्टाभ्यो हिंकरोति इति च ताण्डीये (२ १ १) ।

॥ २२६ ॥ प्राक् शताच्च[1] ॥ २ ॥

5

यत्[2] प्रकृतमष्टान्तो दीर्घीभवति । अष्ट दश । अष्टादश । अष्ट विंशति । अष्टाविंशति । अष्ट त्रिंशत् । अष्टात्रिंशत् । प्राक्शतादिति किम् ? अष्टशतम् । अष्टसहस्रम् । आभावमेके द्विशब्दस्य ।

॥ २२७ ॥ पदगोयुक्तदन्तशालीये च तीर्थे ॥ ३ ॥

एतेषु च प्रत्ययेषु यत् प्रकृतमष्टान्तो दीर्घीभवति । अष्टपदम् । अष्टापदम् । 10 पद्गोयुक्त । अष्ट गोयुक्तम् । अष्टागोयुक्तम् । गोयुक्तदन्तम् । अष्ट-दन्तम् । अष्टा दन्तम् । दन्तशालीयम् । अष्ट शालीयम् । अष्टाशालीय च तीर्थम् ।

॥ २२८ ॥ नाम्नां षाडि ॥ ४ ॥

नाम्नामन्तो दीर्घीभवति षाड्[3] इति प्रत्यये । यव षाट् । यवाषाट् । जल षाट् । जलाषाट् । तुर षाट् । तुराषाट् (२ ३०४) । 15

॥ २२९ ॥ वने त्र्यक्षरप्रभृतीनां प्राच्यभरतसंज्ञा चेत् ॥ ५ ॥

नाम्नामन्तो[4] दीर्घीभवति । औलुपवनम् । औलुपावनम् । मिश्रकवनम् । मिश्रकावनम् । रेहकवनम् । रेहकावनम्[5] । सुन्दरवनम् । सुन्दरावनम्[6] । कश्यप-वनम् । कश्यपावनम् । त्र्यक्षरप्रभृतीनामन्यथा । आम्रवनम् । आम्रवणम्[7] । इक्षु वणम् । शरवणम् । शीत[8]वनम् । असप्रतीति ? न्यग्रोधवनम् । पनसवनम् । 20

1 प्राक्शतात् (च wanting in) B A C

2 Before this B has प्राक्शताच्च

3 B reads षाडि प्रत्यये

4 Before this B reads वने त्र्यक्षरप्रभृतीनां

5 वणम् B

6 वणम् B

7 Is wanting in B

8 सीत० B

प्राच्यभरतसञ्ज्ञा चेत् ? चित्ररथवनम् । शतशारववनम् । कटाहर्पतनीयकपि-
लोलान्ताना गुरुलघुतुल्यानामिति वाच्यम् ।

॥ २३० ॥ उपसर्गस्य धातावेकाक्षरे नामभूते ॥ ६ ॥

उपसर्गस्यान्तो दीर्घीभवति धातावेकाक्षरे नामभूते प्रत्यये । उपनत् ।
5 उपानत् । उपवृत् । उपावृत् । प्रवृट्[1] । प्रावृट्[2] । निवृत् । नीवृत् ।

॥ २३१ ॥ घ्यक्षरे गुर्वादावकाराङ्के ॥ ७ ॥

घ्यक्षरे धातौ प्रत्यये दीर्घीभवति गुर्वादावकाराङ्के । निवर्त्त । नीवर्त्त ।
अभिवर्त्त । अभीवर्त्त । परिवर्त्त । परीवर्त्त । परिवाप[3] । परीवाप[3] । परि
वार । परीवार । प्रकार । प्राकार । उपसर्गान्त इति ? घोषवाह । माषवाह ।
10 तिलवाह । धातौ ? सुशाल । विशाल । उपशाल । घ्यक्षरे ? परिवाहक[4] ।
परिचारक । परिवापक । गुर्वादौ ? प्रतर । प्रचर । प्रकर[5] । अकाराङ्के ?
विहारी । विशाली । विनाशी । असप्रतीति । प्रतिकर्ष । उपकर्ष । अपकर्ष ।

॥ २३२ ॥ प्र दन्त्यादौ सादसूदसङ्गसेनेषु ॥ ८ ॥

एतेषु च प्रत्ययेषु यत् प्रकृत प्रेत्यस्यान्तो दीर्घीभवति । प्रसाद ।
15 प्रासाद । प्रसूद । प्रासूद । प्रसङ्ग । प्रासङ्ग । प्रसेन । प्रासेन । निवर्तन्ते ।
प्रदीपप्रसेकप्रदानप्रवाहा ।

॥ २३३ ॥ न सत्त्वर्भावे लुडिते च ॥ ९ ॥

न सत्त्वभावे लुडिते च दीर्घीभवति । प्रासादो देवतानाम् । प्रासादो
गुरूणाम् । प्रसाद सुराया । प्रसादो मृत्तिकाया ।

20 ## ॥ २३४ ॥ निष्ठायामित् तादौ ॥ १० ॥

निष्ठायामिकारो दीर्घीभवति तकारादौ धातौ प्रत्यये । नीत्ता वीत्ता ।
परीत्ता । निष्ठायाम् ? निदीयते । विदीयते । परिदीयते ।

1 वतर्नीय Bur
2 प्रवृत् प्रावृत् Bur
3 परिवास परीवास B
4 परिहारक B
5 This is wanting in Burnel s edition
6 So A B C Bur has सत्त्वभाव

॥ २३५ ॥ उ चे काशे दर्शने ॥ ११ ॥

उ-व कारस्य दीर्घीभवति काशे दर्शने प्रत्यये । अवनुकाशते । अवनूकाशते । प्रतिकाशते । प्रतीकाशते राज्यामेतत् । दर्शने कस्मात् ? प्रतिकाशा गच्छानुकाशानिति[2] वा ।

इति द्वितीयो दशक ॥

[अथ तृतीयो दशकः]

॥ २३६ ॥ युग्मं घु ॥ १ ॥ 5

युग्म[3] लघु दीर्घीभवति । पादस्येत्यधिकार । एवाह्यसि (१ २३२) त्रिरेतस्याम् । एवा हि वीर (१ ३८५) सिमायाम्[4] (आ गा परि० ४ महानाम्नी ३) पुरीषपदेषु (एवा हि १२) च । अर्चा देवा० (१ ८८) योजा न्विन्द्र (१ ४१५) बोधा स्तो०[5] (२ ८७६) येना[6] नवग्वा[6] (२ २८६) तेना पवस्वान्धसा[7] (१ ४७०) अधा ह्यग्ने (२ ११२६) अधा[8] स्म[8] (२ ५६८) रक्षा ण (१ २४) 10
शिक्षा ण (१ २५१) युड्क्ष्वा हि (१ २५) वेत्था हि (१ ३६६) पिबा सु पूर्णम् पिबा सुतस्य (१ २३६) पिबा सोमम् (१ २२६) (१ १२४) भवा नः सधमाद्ये (१ २६०) ग्रस्वा च न (१ ४३) मत्स्वा न इन्द्र (१ २३६) तिष्ठा[9] देव (?) अच्छा[10] नप्त्रे (१ २१) अच्छा वीरम् (१ ५६) अच्छा कोशम् (१ ५१४) अच्छा बर्हीं रशनाभि[11] (१ ५२३) देवम् अच्छा (१ ५६३) ०ग्रास्पान्ति[12] (१ २०६—घा) 15
हता मखम् (१ ५५३) युग्ममिति ? मघव[13] छुग्धि (१ २७४) लाघ्विति ? पञ्च क्षिती०--(१ २६२)-प्रभृतीनाम् । नित्यसयोगे वाभीष्ठ्यौ[14] ग्रहणम् ॥

1 So C उव A Bur and B
2 ०नीति Bur
3 So B युग्म is wanting in Burnel
4 सिमाद्यायाम् B
5 बोधा नो B
6 येना पावक B
7 अन्धसा is wanting in B
8 अथा स्वधा B
9 So B Burnel reads दिष्टा ?
10 B does not add च in any example
11 रशनाभि is wanting in B
12 Is wanting in B
13 B reads अवां मघव
14 भीष्या० B

॥ २३७ ॥ उ घोर्घुनि घोषादिः ॥ २ ॥

उकारस्य द्वैध घोषादिरेव[1] दीर्घीभवति लघो परो लघुनि प्रत्यये । युग्म लघु (सू २३६) इत्यधिकार । तमू शुचिम् (आ स २३) अरुषस्य नू मह (आ स २५) पुरू चिदर्णवान् (१ ३४०) पुरू नृषूत (१ २७६)॥ निवृत्तानि । अनु मातरम् । आ सीदतु—(१ ५३५)-प्रभृतीनाम् । मधु दुघे (१ ३७८) समासत्वात् । असुरिणम् ॥ घोषादिरित्यधिकारो वर्षिण्येनुपसर्गो न[2] ।

॥ २३८ ॥ इ ॥ ३ ॥

इकारस्य द्वैध घोषादेरेव दीर्घीभवति लघो परो लघुनि प्रत्यये । युग्म लघु (सू २३६) इत्यधिकार । आभाव[3] पादादौ[3] च । श्रुधी हवम्[4] (१ ३४६) व्यश्नुही मदम् (१ १६१) चर्षणीधृ० (१ ३७४) यदी वहन्ति (१ ३५६) शृणुही गिर (२ ५६४) कृणुही न इन्द्र (१ ४५५) तत्तद् यदी (१ ५३७) ॥ अधि यदस्मिन् (१ ५३१) उपसर्गो न ॥ निवृत्तानि । दिवि सच्छुक्र (१ ८३) दिवि सद्भू० (१ ४६७) हव्य वहासि (१ ४६) गौर्धयति[5] (१ १४६) मित्रो नयति (१ ११८) मयि वर्च (आ स १८) ।

॥ २३९ ॥ सोष्मि दन्त्ये चे ॥ ४ ॥

सोष्मीकारो[6] दन्त्येऽक्षरे पदे प्रत्यये दीर्घीभवति । विद्धी न्वा३स्य (१ १३२) कृधी न (१ ४७६ आ स ४१) अभी षत[7] (१ ३०६) अभी षु ण (२ ३४) अभी नो वा० (१ ५४९) सोष्मीति ? दिवि सद् अक्षरे (१ ८३) अभिदेवाँ अयास्य[8] (ऋ वे ६ ४४ १) अभि सोमास (१ ५१९) दन्त्ये ? अभि षो वीरम् (१ २६५) अभि त्यम् (१ ३७६) नित्यसयोगे ।

॥ २४० ॥ कण्ठ्ये ॥ ५ ॥

कण्ठनि दन्त्ये दीर्घीभवति । अभीषत[9] (१ ३०६) अभीष्याम

1 घोषादेरि० Bur

2 वर्षाण्यनुपसर्गो न B It has both the Short and long matras in अनु •ण्यनू० Bur

3 आह्वाव पदादौ B

4 After this B reads पादादौ च श्नुही मदम्

5 गौर्द्धयति B

6 सोष्मिकारो Bur

7 अभीषद B

8 अयास्य is wanting in B

9 अभीषद B

(१ ३३६) अभी नव ते (१ ५५०) दन्त्ये ? अभि वत्सम् (२ ५४१) कण्ठ्ये ? अभि त्रिपृष्ठम् (१ ५२८)।

॥ २४१ ॥ व्यादेः ॥ ६ ॥

तालव्यादेरक्षरस्य दन्त्ये प्रत्यये द्वैध कण्ठ्ये च दीर्घीभवति । अक्षरे वा पदे प्रत्यये । अच्छा नप्त्रे (१ २१) योजा न्विन्द्र (१ ४१५) निवृत्तानि । अच्छा[1] सुता (१ ५६६) दश धीरस्य (१ ५३८), दिव यय[2] दि० (१ ३४८) अर्चादे[3] परत्वात् समाने वा।

॥ २४२ ॥ क्षमवि[4] ॥ ७ ॥

अक्षरस्य पदस्य द्वैधमक्षरे वा परे प्रत्यये दीर्घीभवति अवकारे । युयो तना न (१ ३६७) पर ऊ त एकम् (१ ६५) अद्या दे० (१ ४०) सुनीथो घा (१ २०६) गावश्चिद् घा स० (१ ४०४) घा तम्[5] (१ ४२४) अद्या म० (१ ३२५) आ तू न इन्द्र क्षुमन्तम् (१ १६७) आ तू न इन्द्र वृत्रहन् (१ १८१) पद्मू षु (१ ७) शग्ध्यू ३ षु (१ २५३) पर्यू३षु (१ ४२८) तमूषु (१ ३३२) अवकारे ? त्यमु व (१ ३५७) विदा गातुम्[6] (महानाम्नी १) देवा यक्षम् (१ ५६) प्र न इन्दो (१ ५०१) युग्ममित्यधिकार । अतप्ततनूर्न (१ ५६५)।

॥ २४३ ॥ तृतीयम् ॥ ८ ॥

तृतीय[7] चाक्षरे पदे प्रत्यये दीर्घीभवति । ईडिष्वा हि (१ १०३) ऊर्ध्व ऊ षु (१ ५७) इममू षु (१ २८) स्तुष ऊ षु (१ ३६०) वय घा ते (१ २३०) अत्रा-ह गो (२ २६५) ह्रस्वादित्यधिकार । एतमु त्यम् (२ ४३१ ६२१) लघ्वित्यधि कार[8] । उक्थ च न (१ २२५) अयमु ते (१ १८३) भाष्यम् ।

॥ २४४ ॥ यतौ ॥ ६ ॥

यतौ च दीर्घीभवति[9] । तृतीयमित्यधिकार[10] । यावयो[11] (१ २६६) व्यावया

1 आछ B
2 यार्चादे B
3 विस० is wanting in B
4 So A B C Burnel reads क्षमश्चि
5 अयातम् B
6 गाध तु B
7 तृतीये B
8 ०कारो B
9 दीर्घीभवत Bur
10 तृतीयमित्युक्तेऽधि० B
11 यावता B

(१ २६८) आ[1] गन्ता (१ ४०१) आ सोता (१ ५८०) पर्वता (?) आ त्वेता (१ १६४) ॥ निवृत्तानि। कृणोतनं[2] (१ ३६१) युयोतनं[3] (१ ३६७) सुनोत (१ २८५) सोम हिनोत (१ ५३५) सचेतं (१ १६) आ धावत (१ १२३) दानाय (२ ६६८) भगार्यै (१ ४२७) ह्रस्वादित्यधिकार[4]।

5 ## ॥ २४५ ॥ ष्मिणोर्द्विवतः ॥ १० ॥

द्विवत परस्य द्वैधम् ऊष्मिणो[6] प्रत्यययो[6] दीर्घीभवति । युग्मम् (सू २३६) यता (सू० २४४)-वित्यधिकार । गूर्धया (१ १०६) द्रावया[7] (१ ३०८) महता[7] (ऋ वे १ ३२ ५) आ जुहोता (१ ६३) भरता (१ ६८) अर्चता (१ ३६२) ०तो षिञ्चता (१ ५१२) ॥ निवृत्तानि ।तृतीयेन (१ ६५) या इन्द्रं[8] (१ २५४) अर 10 गमाय (१ ३५२) वियन्त्यसुराय (१ ५५१) सम्मील्ये (आ गा १,७,४, आच्छा) ०आ धावत (२ ६७६) सोम हिनोत (१ ५३५) अमीमदन्त (१ ४१५) असिष्य दन्त (१ ५६३) स्थविराय तक्षु (१ ३२२) ह्रस्वादित्यधिकार । वृषभा सुते (१ १६१) सोष्मिविशेषात् । जनयत (१ ७२) भाष्यम् ।

इति तृतीयो दशक ॥

[अथ चतुर्थो दशकः]

॥ २४६ ॥ णि ॥ १ ॥

15 णकारिणि पदे[9] दीर्घीभवति । इन्द्रमित् स्तोता (१ २४२) (अभि)मदता (१ ३७६) सप्तानूषत (१ ५७७) ॥ ष्मिणो[10] ? आदिद्वन्द्वे[10] ।

॥ २४७ ॥ नीचस्य चुं[11] प्रथमे ॥ २ ॥

नीचस्य पदस्य ह्यक्षरस्य द्वैध वर्गप्रथमे प्रत्यये दीर्घीभवति । वर्ह्वा[12] त्वम् (१ ४०) भजा त्वम् । पूर्णमिन्द्र (योजा) (१ ३२४) निवृत्तानि । उब्ज रथमिव ।

1 आ is wanting in B

2 न is wanting in B

3 After this B reads अभत

4 B has भगाय च

5 After this B has यतावित्य यक्ष

6 Bur has ऊष्मिरायोर्प्रत्ययो

7 But here महता (वज्रेण) is instrumental

8 इन्द्रेण B

9 पादे B

10 ष्मिणोरादिद्वदे (?) Bur

11 So Burnel नीचस्य खु प्रथमे A B C

12 वदा B

यक्षा इव (१ ७३) इन्द्रमर्छे[1] (१ ५६६) जराबोध (ऋ वे १ २७ १०) वज्रहस्त (आ स १) समासत्वात्। युग्मम् (सू २३६)-ण शब्दिन्य (सू २४६)-न्तरे वेत्यधिकार.। इन्द्रम् (इत्) स्तोता (१ २४२) आ तू (१ १६७)।

॥ २४८ ॥ म ॥ ३ ॥

मशब्दो दीर्घीभवति। सिमा पुरू (१ २७१) जनिमा विवक्ति (१ ५२४) सुषुमा[2] हि ते (१ १६१) लघुमध्ये। ब्रह्म जज्ञादीनि (१ ३२१)।

॥ २४९ ॥ तम् ॥ ४ ॥

तलिङ्गाया चर्चि मशब्दो दीर्घीभवति। ररिमा ते (१ १२४) सख्याम[3] त्वो० (१ ३१६) जगृह्मा ते (१ ३१७) विद्मा (१ ३१७) ऋध्यामा ते (१ ४३४) तलिङ्गायाम् ? वनेम तत्[4] (१ १२८) सोम सुवीर्यम् (१ ५०१) धाम वि राजति (आ स ४८) नीचस्य निवृत्ति ॥ निवृत्तानि। ब्रह्म जज्ञानम् (१ ३२१) ब्रह्म चकार (१ ४१०) तमु हुवे[5] (२ ९८) साम गायत (१ ३८८) धाम गोनाम् (१ ५३४) नाम गोनाम् (२ २९)।

॥ २५० ॥ इमम् ॥ ५ ॥

इमलिङ्गाया चर्चि मशब्दो दीर्घीभवति। ह्विरिम स्तोमायाम् (१ ६६) सोमपर्वभि (१ ९८०) समासत्वात्[6]।

॥ २५१ ॥ तेः ॥ ६ ॥

ते पर च वर्गप्रथमे[7] प्रत्यये दीर्घीभवति। तेना पवस्व (१ ४७०) ॥ निवृत्तानि। तेन[8] नूनम् (१ ११६) तेन मासम्।

॥ २५२ ॥ अयुंस्त्य[9] ॥ ७ ॥

पादान्तस्य[10] द्वैध स्त्यपदमेव दीर्घीभवति। मृज्यमान सुहस्त्या[11] (१ ५१७) निवृत्तमन्यत्।

1 इन्द्रमर्च B Bur has इन्द्रमच्छ
2 सुमाहिते B
3 So Bur and B Benfey s text सख्याम
4 B reads वनेम तत्सोमनस.।
5 हुवेम B
6 B has स्वासगा०
7 वर्ग is wanting in B
8 So B ते Bur
9 अयू स्त्य A B अयु स C
10 पदान्तस्य Bur
11 सुहस्त्य B

॥ २५३ ॥ बा इ वर्तनीः[1] ॥ ८ ॥

पिबा इमम् (१ १६१) त वर्तनी[2] (१ ३७२) अन्यत् स्वरे । निवृत्तपदान्तश्च । पिबेदस्य । व्यञ्जनान्तम् ।

॥ २५४ ॥ यम· ॥ ६ ॥

5 य परस्य[3] च पदस्य दीर्घीभवति । आ हर्यता०[4] (१ ५५१) तार्क्ष्यमिहा (१ ३३२) लघुमध्ये । त्वया (ह स्विद् युजा) वयम् (१ ४०३) ।

॥ २५५ ॥ प्रा चु सोष्मिणि ॥ १० ॥

प्रादिन्यामृचि सोष्मिणि पदे दीर्घीभवति । प्र देवमछा[5] (१ ५६३) प्र धन्वा (१ ५६७) च ना (२ १०७७) प्रायासु (२ ४६५?) सोष्मिण्यपदान्ते इत्य 10 धिकार । प्र सेनानी (१ ५३३)-रित्यधिकारस्य[6] विशेष ।

इति चतुर्थो दशक ॥

[अथ पञ्चमो दशकः]

॥ २५६ ॥ अरस्य ॥ १ ॥

अकार प्रतिषेधो नेमौ दीर्घीभवत[7] । इन्द्र वाजेषु (आ स १४) इन्द्र सुतेषु (१ ३८१) तत्र पूषा (१ १४८) कस्य नूनम् (१ ३४) न तस्य मायया (१.१०४) पूर्णमिन्द्र । आ जभारा (आ स १५) विशेषात्तु ।

15 ॥ २५७ ॥ रसन्धिः[8] ॥ २ ॥

स्वरसन्धि पद न दीर्घीभवति । ०ओत रथया (१ १८६) न आ गहि (ऋ वे १ १३६ ६) सन् यदि वेद (१ ४५०) ०तो न्विन्द्र (१ ३८७) न केवल स्वरसन्धि[9] । आ त्वेता (१ १६४) आ तू (१ १८१) ॥

॥ २५८ ॥ उपसर्गः[10] ॥ ३ ॥

20 उपसर्गश्च न दीर्घीभवति । प्र उप अप[11] अव आ पर[12] वि नि सु उत्

1 वर्तिनि A B C
2 वर्तिनि B C
3 य is omitted in Bur
4 B has सपर्यत instead of आहर्यत
5 So Benfey देवमच्छा Bur देवमन्छ B
6 So B इकारस्तु Bur
7 'दीर्घीभवति (sic)' Bur
8 So Bur and B रसन्धे A
9 केवलस्वर० Bur
10 उपसर्गात् A
11 अ Bur
12 परा B

अभि प्रति परि अपि अति अधि[1] अनु[2] निः दु' समित्येतानि पदानि। अभी-षतादीनाम् (१ ३०६) इकारस्य विशेष । चित् स्वित् छित्[3] इत् वाह् है हे[4] हि हुम् एवमादयो निपाताः ।

॥ २५९ ॥ घ ॥ ४ ॥

घशब्दश्च न दीर्घीभवति । यद्घ (२ ६६६) अघ नो दे० (१ १४१) निवृत्तानि। अघा देवान् (१ ४०) अघा ममार (१ ३२५) वह्निमघा (१ ४६८) अस्माकमघ (१ २४१) प्राप्तस्य[5] ।　　5

॥ २६० ॥ मि तृतीयी ॥ ५ ॥

मकारे प्रत्यये वर्गतृतीयी न दीर्घीभवति । मृड महाँ (१ २३) इन्द्रो अङ्ग म० (१ २००) वैराजे (१ ३६८—इन्द्र म०) सिमासु (महानाम्नी ३—पिब म०) मकारे ? पिबादीनि (१ २३६) वर्गतृतीयी इति ? बोधा सु (२ २७६) ।　　10

॥ २६१ ॥ अनुषगादिः ॥ ६ ॥

अनुषगादिर्दीर्घीभवति । हव्यम् आनुषक् (१ ८२) बर्हिरानुषक्[6] । आदिरिति ? यदि वीरो अनुष्यादाग्निम् (१ ८२) ।

॥ २६२ ॥ अवः ॥ ७ ॥　　15

अवादिर्[7]दीर्घीभवति । वेन आव (१ ३२१) अवरिति ? मह्नि-श्रीणायाम् (१ १६२—अवरस्तु) ह्रस्वास्वरितमिति वा ।

॥ २६३ ॥ ह्रस्वात् पुरुषः ॥८॥

ह्रस्वात् पर पुरुषादि[8]र्दीर्घीभवति । ततो ज्यायाश्च पूरु० (आ स ३६) विराज[9] (आ स ३७) ॥ निवृत्तानि । सहस्रशी० (आ स ३३) त्रिपाद् ऊ० (आ स ३४) ।　　20

1 अवि Bur
2 औ Bur
3 चित् Bur
4 इहह B
5 प्राप्तस्याघ Bur
6 Is wanting in Bur
7 अवादि (no विसर्जनीय in) Bur
8 See 7
9 वीराज Bur

॥ २६४ ॥ द्विस्पर्शः[1] ॥ ९ ॥

द्विर्भवति स्पर्श । ह्रस्वात् पर इत्यधिकार । तदावृणादीनि (१ १३८) ह्रस्वादिति ? यदिन्द्र प्राक् (१ २७६) स्पर्श इति ? यष्कादीनि ।

॥ २६५ ॥ रेऽन्त्योऽप्रतिषेधे ॥ १० ॥

5 स्वरे प्रत्यये[2] द्वैधमन्त्य एव द्विर्भवति । अप्रतिषेधे पदान्त । ऋष्यव्रते[3] (आ ग्र ३ ६ १०—भुङ्डिति मघवन्निन्द्र) प्रत्यङ्ङुदेषि (आ स ५२) गण णत्र[4] । हसन्नत्र[5] । अजगन्नप (१ ५३) क्रीडादीनि (१ ५८४—ीडन्नू०) अप्रतिषेधे ? अनानत[6] (१ १४२) अनाभयिन् (१ १२४) ॥

इति पञ्चमो दशक ॥

[अथ षष्ठो दशकः]

॥ २६६ ॥ हुम् ॥ १ ॥

10 हुम् शब्दस्य मकार स्वरे प्रत्यये क्रामति । हुम्मा—दीनि (स्तोभ) अन्यो मकारो निवृत्त । तमिन्द्रम् (१ ४६०) त्यमु वादीनि (१ १७०) ।

॥ २६७ ॥ छः[7] ॥ २ ॥

छश्च द्विर्भवति । अहिच्छत्त्रा । कर्णाच्छिद्रम् । सुच्छिन्नम् । परिच्छिन्नम् । समील्ये[8] चतुर्थे (आ ग्र १,७,४—आच्छा) ह्रस्वादिति ? तये छौ । वरुणे छम्
15 (१ २५५) ।

॥ २६८ ॥ माभ्याम्[11] ॥ ३ ॥

माशब्दाकाराभ्या च परश्छो[12] द्विर्भवति । माच्छादयमानम्[13] । माच्छे

1 द्वि स्पर्श Bur

2 परे B

3 शयस्य व्रते B

4 After this B reads वसणात्र

5 After this B reads भद्रति । गन्नप ।

6 अना न तस्य B

7 छ B C छश्च Burnel

8 B never adds च

9 ममील्य B

10 छम् B

11 A omits छ

12 परस्थो Burnel

13 मा छदयानम् B

दयमानम्[1] । माच्छिन्नम् । माच्छिदता । माच्छिन्नोति[2] । अच्छादीनि । माशब्दा काराभ्यामिति ? कालीछायाया शाला छाद्यते[3] । समा छाया ।

॥ २६९ ॥ रात् सण् ॥ ४ ॥

स्वरात् सयोगादि[4] क्रामति[4] । प्र मंहिष्ठा० (१ १०७) अभि प्रियाणि (१ ५५४) अभि प्र व[5] (१ २३५) स्वरादिति ? त्वमिन्द्र (१ १२०) प्र तुद्र० (१ ५२३) । 5

॥ २७० ॥ रं ह्यात् ॥ ५ ॥

पर तत् रेफहकाराभ्या क्रामति । न तौ । विह्वतम् (१ २४४) आजुह्वा नस्य (१ ४६५) दुदुह्रिरे (१ ५६०) अर्कादीनि (१ १९८ इत्यादि) ।

॥ २७१ ॥ ऊष्मा व्यञ्जने ॥ ६ ॥

ऊष्मणोर्द्धैध व्यञ्जने प्रत्यये द्विर्भवति । वार्ष्यायणीपुत्र[6] (आ ब्रा २ 10 २३ १९) वार्ष्यर्यो[7] ॥ निवृत्तानि । हर्षते[8] (१ ५३३) वर्षति । दर्शनीयो अर्हति । बर्हि स्पर्शने । कार्षापणम्[10] । स्पर्शे ? कवय[11] (आ स ३९) ।

॥ २७२ ॥ दे नो मूर्धन्यम् ॥ ७ ॥

एकपदे रेफे[12] नकारो[12] मूर्धन्यमापद्यते । शरणे[13] । (१ ९७) चरणम्[14] (ऋ वे ९ ११३ ६) गिरीणाम् (१ १४३) तरणिम्[15] (१ २०४) अप्रहणम्[16] (१ ३५७) वरे- 15 ण्यम् (१ ४८)[17] हिरण्यं० (२ ७७५) हिरण्यय (१ ५११) सुप्रपाणा (आ स ४२) ॥ एकपदे ? रेवतीर्न (१ १५३) वारवन्तम् (१ १७) वरो न[18] (२ ७३५) ०प्यन्[1] वाञ्चिन् (१ ३०२) अक्षरान्तप्रतिषेध । पूर्विनेष्ठाम् (१ ३५३) समासत्वात् ।

1 मा छेदयानम् B
2 मा छिनोत्ति Bur छिनत्ति seems correct
3 ०शति छायन्ते B
4 ०गादिष्क्रामति B
5 प्रगो B
6 But Ār Br has वार्षायणी० वार्ष्यायणि (पुत्र om in) B
7 पार्ष्यर्या B
8 हर्पति ।
9 Bur misconstrues दर्शनीयोर्हति and gives a query mark
10 कार्षापणा B
11 कय B
12 रेफान्नकारो B
13 शराणा B
14 चराणा B
15 तरणि B
16 अप्रहरणम् B
17 Is wanting in B
18 वर ते B
19 प्ररन् B

॥ २७३ ॥ ऋषाभ्याम्[1] ॥ ८ ॥

ऋकारषकाराभ्या च परो नकारो मूर्धन्यमापद्यते । होतॄणाम् (ऋ वे ८ १०२ १०) मातॄणाम् । पितॄणाम् (ऋ वे १ १०६ ३) अपो[2] वृणान (१ ५३६) मानुषाणाम् (ऋ वे १ ८४ २) अक्षेण (१ ३३६) ०पोषिणाम् (१ ५८) तपमाण (१ ३०५) ईषमाणा (१ ३२४) सु ष्वाणास (१ ३१६) सोम उ ष्वाण (१ ५१५) ।

॥ २७४ ॥ नो[3] व ॥ १३ ॥

न शब्दश्च वलिङ्गायामृचि मूर्धन्यमापद्यते । ऊर्ध्व ऊ षु ण (१ ५७) गव्यो षु ण (१ १८६) रक्षा ण (१ २४) शिक्षा ण (१ २५६) मिमिक्ष ण (१ ५१६) वलिङ्गायाम्[4] [5] सुतेषु न । वाजेषु न । (आ स १४) त्वष्टा न (१ २६६) मध्यमवेतत्वात्[6] ।

॥ २७५ ॥ न मध्यमवर्गीयैर्व्यवेतं लशसैश्च ॥ १४ ॥

न मध्यमवर्गीयैर्व्यवेतम् । लशसैश्च न गम्यते । क्षितीनाम् (१ २६२) दक्ष साधन (१ ४७४) राजानम् (१ ६६) राधानाम्[7] । रथानाम् (१ १४६) रशनाभि (१ ५२३) ०स्य रसिन[8] (१ २३६) हारियोजनम्[9] (१ ४२४) अरिष्टनेमिं पृतना० (१ ३३२) ऋजुनीती (१ २१८) कृणोतन (१ ३६५) हिरण्यनेमय (१ ४१७) शाकरलोमायनम्[10] । प्रतापनम् । प्रमोचनम् । विष्वक्सेन । हरेण । वृषलेन[11] । लोलाक्षदर्शनादर्शन[12] । दर्शनीयेन[12] ।

इति षष्ठो दशक ॥

[अथ सप्तमो दशकः]

॥ २७६ ॥ क्राभ्यां सो वैभक्तः ॥ १ ॥

ककाररेफाभ्या पर सकारो गम्यते वैभक्त । ऋक्षु । वणिक्षु[13] । वाक्षु ।

1 रषाभ्या Bur
2 अपा वृणान B
3 नोऽव B
4 शब्दोऽव लिङ्गा० B
5 अवलिङ्गायाम् B
6 मध्यमरेतत्वात् B
7 This is wanting in Bur
8 सिरसि न B
9 योरियो० B
10 शारलोमायन B
11 Bur reads प्रवृषा instead of वृषलेन
12 Bur reads लोलिक्षदर्शनादर्शनदर्शनीयेन् B omits लोल
13 After this B has मृक्षु । दिक्षु ।

गीर्षु (१ १७०) धूर्षु (षड्विं २ ३) चतुर्षु । पूर्षु । ककाररेफाभ्यामिति ? महत्सु (१ ४११) वैभक्त इति ? वाक्सूक्तम्[1] ।

॥ २७७ ॥ उगि ॥ २ ॥

उगि च[2] प्रत्यये गम्यते । षू गा यता--३३३ उ (१ २५५ अ) षू गा ३ या ३ ता ३ (१,२५५ आ) उगि इति ? स्ये त्वामिद्धि (१ २३४--त्वाम् इद् धि। सातौ) । राजसु गो--३३ । हो--३१ ३३२३ (१ २५५ इ) दीर्घश्रवणात्[3] ।

॥ २७८ ॥ अन्तात्तरात् ॥ ३ ॥

अन्तात्तराच्च परो गम्यते । ब्राह्मणेषु । एषु[4] । तेषु । केषु । अन्तात्तरादिति ? यासु । तासु । कासु ।

॥ २७९ ॥ उपसर्गात् ॥ ४ ॥

उपसर्गाच्च परो गम्यते[5] । इन्द्राय सोम (सु षुत --१ ५६१) आ त्वेता नि[6] (१ १६४) अच्छा व इन्द्रम् (१ ३७५) आ सोता (१ ५८०) सोम उ ष्वा० (१ ५१५) प्र ते[7] (२ ३३६) स खा स्व-(१ ३६०-स्तुष ऊ षु[8] १ ५६८-नि षीदत) अभीषत[9]-आतीहौ[10] (१ ३०६,२२३) उपसर्गादिति[11] ? आ नो (१ ४२) अभि त्यम् (१ ३७६) उच्चा ते (१ ४६७) उदीरत[12] (१ ४१४) अन्तात्तरादिति[13] ? अपसेधत[14] (१ ३६७) स्वराद्यमुषाद्विशेष[15] समासो[15] वा ।

॥ २८० ॥ राम् ण सु ॥ ५ ॥

रेफाकारमकारिणि[16] पदे द्वैध णसुलिङ्ग एव पादे[17] मूर्धन्यमापद्यते । अभी

1 वाक्सूत्रम् Bur
2 च is wanting in Bur
3 B reads षू गौ यता ३१ उ । षू गोयाता१ । उगीतिश्चेति त्वामिद्धा रोजसु गौ २३ । हो[2] ३१२३४ । दीर्घग्रहणात् ।
4 येषु B
5 B reads नम्यते instead of गम्यते
6 नि is wanting in B
7 B reads प्र तु सखा स्वभीषतादीनि
8 उ षू Bur
9 अभीषत् Bur
10 Is wanting in B
11 P has अनुपसर्गा० and gives 3 below the line
12 Is wanting in B
13 अन्त is omitted in Bur
14 अपसे धातु० B
15 स्वराद्यमुष्ठाद्विशेषसमासोवा B
16 रेफरकारिणि Bur
17 पदे B

ब्याम (१ ३३६)। निवृत्तानि। अपस्निधम्[1] (१ ३६७) विस्नुतय[2] (१ ४५३) विसे नाभि। परि स्वान (१ ४७५) आधि सान (१ ५२६) त्रि[3] (द्वि)। यास्वादि- रिति[3] (२ १०८६) वा न निवर्त्यम्।

॥ २८१ ॥ उद आद्ये ॥ ६ ॥

5 उस्थात् पर आद्ये पादे मूर्धन्यमापद्यते। एह्यू षु (१ ७) मो षु त्वा (१ २८४) यदि वीर (१ ८२) कु ष्ठ (१ ३०५) परीतो षि० (१ ५१२) सोम उ ष्वा० (१ ५१५) आद्ये पादे ? कण्वेषु[4]। कश्यपपुच्छे (आ गा ५ २ २०-चक्षुर् अ०) उ त्वा मदन्तु (१ १६४) इन्द्र सुतेषु। मकारिणीत्यधिकार[5]। उस्थादिति ? अयमु ते (१ १८३)।

10 ॥ २८२ ॥ चाज्जागते ॥ ७ ॥

अत्तरात् पदाज्जागते पादो[6] मूर्धन्यमापद्यते। महॉ हि ष (१ ३८१) स्तुष ऊ षु। शग्ध्यूषु[7] (१ २५३) जागते ? उपो नु स सपर्यन्[8] (१ १९६)। ब्रह्माणि स[9]। सात्तरादत्तरमित्यधिकार[9]।

॥ २८३ ॥ सन्ध्यः ॥ ८ ॥

15 सन्ध्यश्चान्तात्तरात् परो गम्यते। चतुष्पात् (१ ३६७) ज्योतिष्कृणोति (१ ३०३) वास्तोष्पते (१ २७५) गोष्पदे (स्तोभ) जमदग्निवते[11] (आ गा ४ २ १५—ज्योतिष्प०) परिष्कृतम् (१ ४८७) सन्ध्य इति ? पूर्वे (१ ५५०)। अन्तात्तरादिति ? दिवस्पायु (१ ३९)।

॥ २८४ ॥ दन्त्ये स्पर्शे ॥ ९ ॥

20 दन्त्ये प्रत्यये द्वैध स्पर्श एव पादे मूर्धन्यमापद्यते। न किष्टम् (१ २४३)

1 अतिसृधो B
2 विसृतयो B
3 अधात्वादिरिति B स्वादि इति Bur
4 So B Bur reads कण्ठेषु and says 'this name is not known'
5 अमकारिणीत्यधिकार B
6 Is wanting in B
7 Is wanting in B
8 Is wanting in B
9 Is wanting in Bur
10 अत्तरादत्तर० B
11 Bur refers to Ār Gr III 4 5 Neither jyotiṣma • (his reading) nor ज्योतिष्प० is found there

न किष्ट्वानु॰ (२ ३००) योनिष्ट इन्द्र (१ ३१४) गोभिष्टे[2] (ऋ वे ६ १०४ ४) दुष्टरम् (१ २६६) सुष्टुत[3] (२ ८५०) महानाम्नीषु (२—आभिष्ट्वमभिष्टिभि) विभोष्ट इन्द्र (१ ३६६) निवृत्तानि। अग्नि समिधा (१ ७) अस्तु सुतेषु (१ ३४६) यावाहुः स॰ (१ ३ ६) चवो सुत (१ ४६०) गृहपतिस्त्वम् (१ ६१) सेतुषाग्नि (आ ग्र १, ९ —सेतूस्तर) चतुरनुगाने (आ ग्र २ ७ २२-२५—तेभिस्तेज आप) विष्णोर्म्रते (आ ग्र ३, ८—शोचिस्तपोहर)। पादमध्यस्येत्याधिकार ।

॥ २८५ ॥ द्विवति परे ॥ १० ॥

द्विवति पदे[4] द्वैध पकारपर[5] एव पादे मूर्धन्यमापद्यते । अग्निष्टपाति (स्तोभ)। धनुष्टन्वन्ति (१ ५११) ॥ निवृत्तानि । शिशोस्तस्याह्न[6] ।[7] सुवीराभि स्त॰ (१ १०८) सजूस्त॰ (१ ३७०) ॰त गीर्भि[8] (१ ७४)।

॥ २८६ ॥ षाद्दन्त्यः ॥ ११ ॥

षात् परो दन्त्यो मूर्धन्यमापद्यते । कुष्ठ[9] (१ ३०५) धृष्णुहि[10] (१ ४१३) नकिष्ट्वादीनि (२ ३००) ।

इति सप्तमो दशक ॥

॥ २८७ ॥ स्वरोऽनन्त्यः ॥ (सामतन्त्रम् १.१.१) ॥

इति पञ्चम प्रपाठक ॥

॥ इति शाकटायनोक्तमृक्तन्त्रव्याकरण सपूर्णम्[11] ॥

1 नकिष्टदा B

2 गोभिष्ट Bur Cf RV 10 42 10

3 स्वसुष्टम B

4 परे B

5 वकारपर॰ Bur

6 Is wanting in Bur

7 Bur gives प्रसो the opening of the stanza also

8 इन्द्र गीर्भिस्तवि B

9 कुष्ठी B

10 अधिष्णुभि B

11 So Bur चतुथ । इति छन्दोगव्याकरण समाप्तम् A The colophon in B runs thus—सप्तमो दशक । चतुर्थ प्रपाठक समाप्त । छन्दोगशाखायामृक्तन्त्राभिधानव्याकरणवृत्ति समाप्ता । ऋक्तत्रव्याकरण शाकटायनादिभि कृतम् । सूत्राणा सख्या २८० । अशीत्यधिकशतद्वय सूत्राणि । After this begins सामतन्त्रम् (with the comm), of which only one page is preserved in B

अकारादिक्रमेण—
सूत्रादीनां सूची ।

APPENDIX I

INDEX TO THE SŪTRAS

APPENDIX II

WORD INDEX TO THE SŪTRAS

APPENDIX III

References to the rc of the S V in the Commentary
(The rc in each Samhitā are numbered consecutively)

I PŪRVĀRCIKAM

Rc	Sutra
1	18, 25, 38, 54, 55, 61, 62, 65, 111, 159
2	112
3	48, 180
4	49
5	76, 119, 169, 181, 182
6	24, 76, 117
7	76, 77, 111, 117, 158, 242, 281, 284
9	112
11	76
13	76

154 149
155 55
158 21
160 25
161 238, 245
164 244, 257, 279
165 1
167 242, 247
170 266, 276
176 159
177 70, 110
178 70
180 250
181 242, 257
183 243, 281
186 257, 274
187 168
188 1, 116
190 71, 156
191 55, 248, 253
192 116, 124, 262
193 1, 116
194 281
196 52, 282
198 270
200 260
201 1
203 25, 88
204 272
206 147, 148, 236, 242
210 116
214 181
217 144
218 238, 275
219 1, 58
220 1
223 1, 279
225 243
226 118, 187
228 21, 71, 116
229 112, 185, 236
230 243
232 230
233 54, 61, 77, 150
234 69, 180, 185, 277
235 90, 269
236 1, 22
237 118
239 58, 236, 260, 275
241 146, 259
242 246, 247
243 284
244 116, 270
248 147
249 159
253 56, 174, 242, 282
254 24, 245
255 1, 267, 277
258 1
259 236, 274
260 236
262 71, 236, 275
263 76
264 174
265 239
266 244
271 52, 57
272 69, 111
273 115
274 174, 236
275 23, 283
276 20, 112, 114, 117, 173
277 112, 168, 207
278 19
279 1, 20, 24, 173, 237, 248, 264
281 1, 19, 23, 74
283 1, 183
284 281
285 244
290 93, 183
291 24, 93
292 112
293 159
294 147
295 1, 169
296 174
298 76, 146, 244
299 274, 284
302 272
303 1, 143, 144, 283
304 76
305 69, 72, 76, 273, 281, 286
307 24
308 245
309 68, 239, 240, 258, 279
312 146
313 1, 25, 180
314 284
315 112, 116
316 249, 273

II Uttarārcikam

17382

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APPENDIX IV

References to the verses of the RV in the Commentary

I		II		IX	
27, 10	247	41, 2	112	104, 4	284
32, 5	245	**III**		113, 9	272
50, 7	178	53, 9	219	**X**	
84, 2	273	59, 8	112	16, 6	220
109, 3	273	**IV**		86, 1,	216
113, 9	272	36, 5	76	135, 5,	218
125, 1	149	44, 1	239	146, 2,	216
139, 6	257	**VIII**			
164, 41	225	102, 10	273		
184, 2	112				

APPENDIX V

References to other works in the Commentary

(a) Pañcavimśabrāhmanam

2, 1, 1	225
7, 7, 1, 2	46
8, 5, 13	46
24, 1, 6	124

(b) Sadvimśabrāhmanam

1, 1,	38
2, 3,	276

(c) Aitareyabrāhmanam

1, 1,	225

(d) Talavakāropanisad br

1, 1, 1,	225

(e) Sāmavidhānabrāhmanam

2, 5, 1,	1

(f) Drāhyāyanasūtram

21, 1,	112

(g) (Āmnāya) 205

APPENDIX VI

Index to the melodies referred to in the Commentary

APPENDIX VII

Index to the proper names in the Sutras

Index to the proper names referred to in the Commentary

APPENDIX VIII

Index to the Ganas referred to in the Sūtras



NOTES

P L

1 —2 वाक्- Speech Speech is a series of sounds caused by expelling air from the lungs through differently shaped positions of the throat and mouth

वायु प्रकृतिम् Air is the origin of sound Cf RPr XIII 13 with Uvata's comm, VPr 1 7 9, TPr II 2, Paniniyasiksa 6 Weber Ind Stud IV pp 350 351 For the fact that air is the origin of sound cf Paget, Human Speech pp 4 11

श्वासो नाद Cf VPr 1 7

1 —4 स श्वसिति Cf PŚiksa 9

जिह्वाग्रगोर्येमाणस्य The tongue plays most important part in articulation It is a muscular organ constant in volume, but highly and very rapidly variable in form

1—5 Cf प्रयोक्तुरीहा० with Uvatas note Besides, position, there are four other determining elements which cause the differentiation of articulate sounds viz, emission, closure, disposition of producing organ, and the quantity Cf TPr XXIII 2

P L

1—6 The omission of Upadhmanīya seems accidental

1—7 य य बिम्बदेश यस्मिन् यस्मिन् बिम्बदेशे तत्रपु निषिन्यते Locative preferable

2—1 वर्णाना व्यक्तिर्भवति According to the grammarians and the Mīmamsakas the sound—Sphota is eternal Our organs do not properly produce it, but their action brings it to the cognizance of the senses, as the action of digging brings water to light Cf Tribhasyaratna on TPr II 1 See also Uvata on RPr XIII 14 According to Bhartrhari the individual sounds create an impression in the human mind, which is thus able to perceive the word Spota the real ly indivisible word Cf Vakyapadīya 1 85 86 Kaiyata on Panini 1 1 73, Kandabhatta, Vaiyakaranabhusanasara Mandanamisra, Sphotasiddhi

2 5 Samanaksara is the name of simple vowels and Sandhyaksara that of diphthongs In TPr I 2 the nine Samanaksaras intended are a a

a3, ı ı ı3, u u u3 The r and l vowels are denied the quality of simplicity or homogeneity though their structure as composed of heterogeneous elements is not set forth RPr XIII 34 35, VPr IV 145, and CA I 37 39 describe the formation of r and l, while our treatise does not RPr I I, VPr 1 44 include r l among the Samanaksaras and CA as pointed out by Whitney seems to recognise the same classification

2—6 The diphthongs are vowel sounds, which though not simple and homogeneous, yet form but a single syllable, and are treated as if they were simple sounds RPr XIII 39 cites Śakatayana as holding that *a* forms half of each and *i* and *u* the remaining half RPr XIII 40 states that *e o* on account of the fusion of two elements have sound in which the two elements are not distinct According to RPr XIII 38 the Sandhyaksaras have double position The VPr I 73 specifies only *ai* and *au* as made up of two elements and directs them (IV 14) to be treated as simple sounds एकवर्णौ=एकप्रयत्ननिर्वर्त्यौ Uvata See also TPr II 13, 14, 15, 17, 23, 26, 29 For details see Whitney, CA 1 40

2–7 (a) गति lengthening of a stobha vowel through the incoming of an *i* or *u* (adding i or u after a or i after o) For hā i or ha yi (for the insertion of *y* cf Weber, Ind Stud 4 252, Wackernagel I p 338) see PpS 5, 119 190 for ho hoyi = hoi 5 127, 169 for ha-ha yi or ha i 5, 127 129 131 3 140 142 170, for a uva a uvayi or a uvai 5, 183, 184

(b) In fact a i and a u are regarded as variants of a, o i of o See Pps 5 119 190

(c) A form that shows an initial *h*, is regarded as a variant of the stobha without an *h*, ha i is a variant of a i ho-i of o-i, hup of up See also ho-ida oida For details see Simon, PpS p 520, J M Van Der Hoogt, The Vedic Chant p 20

स्वरा For the definition of vowel cf Daniel Jones, Outline of Eng Phon p 20 For lines 5 15 cp VPr VIII 1 14

2-10 अन्तस्था = y, r l, v These have this peculiarity that each has a vowel corresponding to it, viz, i, r l u These were named 'antastha intermediate, standing midway (between vowels and consonants) in reference to the mode of their formation, as being neither by a complete contact, like the full mutes, nor by an open position, like the vowels Thus "antastha virtually accords to semivowel For the definition of semivowel cf Daniel Jones (Outline of Eng Phon pp 25,291) The word 'antastha' occurs in RPr I 9, VPr IV 102, CA 1 30, Nir

II 2, For the meaning of antastha cp Whitney CA I 30, Macdonell, Vedic Gr p 40, Wackernagel, Altind Gr I p 197 note

2-11 For the unusual order of aksaras cf Uvata on RPr 1 3

2-12 अकारादिना वर्णसमाम्नायेन सहिता सन्त एते वहन्त्यात्मलाभ प्राप्नुवन्तीत्ययोगवाहा

अ इति विसर्जनीय Visarjaniya is pronounced as a voiceless breathing This very pronunciation prevailed in the time of the Pratisakhyas, since they describe it as an usman, the common term for breathings and sibilants (cf Macdonell, Vedic Gr p 54, Wackernagel, Altind Gr I pp 259 260) For its place of articulation see note on 2 The term visarga in the meaning of Visarjaniya does not occur in the Pratiśakhyas and Panini ✕कइति ✕पइति जिह्वामूलीय (formed at the root of the tongue) and उपध्मानीय (onbreathing) the two voiceless breathings, had both separate characters in the alphabets of the earlier centuries A D, but for nearly a thousand years they are obsolete This may be the reason why our Pratiśakhya does not prescribe any rule for these See Burnell, Elements of South Ind Pal 2nd ed Plate XXIV They are, however, employed in Kaśmirian Śarada mss

2-13 हुमिति हु इति नासिक्य seems correct Nasikya is a name of the nasal insertion between *h* and the following nasal Cf VPr VIII 13 and my note on नासिक्या यमानुस्वारनासिक्या (RT 12)

The Yamas are transitional sounds, assumed to intervene between non nasal and following nasal, as a kind of nasal counter part of the non nasal, and therefore called its yama or twin For the explanation of Yama Cf Whitney CA I 99

The theory of Yama is in a way similar to that theory according to which a *t* is introduced between a *n* and *s* For Yama cf CA I 99, TPr XXI 12, 13, VPr IV 160 RPr is more explicite on this point After stating (I 48) that the Yamas are nose sounds it says (VI 29) that the non nasal mutes, before following nasals, become their own twins The Yama is then stated (VI 32) to be similar to its original There is an audible utterance (VI 33) in the mouth of the same quality with the Yama, but the office of the suffixed sound does not differ from that of its original (VI 34) Our treatise (purvagunah) seems to follow RPr in this The exact number of Yamas is yet unsettled, but they are generally belived to be twenty For the terms kum khum etc cf Whitney CA I 99 As for the syllabication of the Yamas the TPr XXI 8 declares them to belong to the succeeding syllable, while according to the

VPr I 103 they belong to the preceding syllable Both views were phonetically possible For details cf Siddheśvara, Critical Studies in the Phonetic Observations of Indian Grammarians pp 79-81

2-14 अथानुस्वारौ अनुस्वार and अनुनासिक (=rakta 114) both are meant

(a) Anusvara is a nasal addition to the previous vowel, i e an agama, (cf 185 and Bhattoji on Panini VIII 3 4), while Anunasika is a nasalisation of that vowel i e the ranga For Ranga cp S Varma, Critical Studies etc p 150

(b) RPr, VPr, TPr, Rt and Panini admit the existence of both the Anusvara and Anunasika that is they acknowledge the existence of two different phenomena, i e (1) the nasal addition to the vowel and (2) the nasalisation of the vowel The CA on the other hand, admits only the latter Cf Whitney CA I 26, Macdonell, Vedic Gr p 53 Wackernagel Altind Gr I p 256 The statement of S Varma that Whitneys view about CA is wrong, is unwarranted His statement (Critical Studies p 148) that Bhattoji regards Anusvara as a pure nasalisation is also wrong Cf 'anusvaragamah' Bhattoji on P VIII 3 4

Different theories about Anusvara —

There are three different theories about Anusvara

(1) Anusvara is nothing but a pervading nasalisation of the preceding vowel This is held by CA (see Whitney on CA I 26) and partially by TPr (cf TPr V 31, V 11, XV 1, XXII 14 with Whitneys note) That this was also the view of Siddhantakaumudikara (S Varma p 148) is wrong because he expressly declares it as an agama' (=insertion of something extraneous and not as a mere nasalisation

(2) Anusvara is a nasal addition to the preceding vowel, it contains both the vocalic and consonantal elements or according to RPr (I 5, 22) Anusvara is either a vowel or a consonant Uvatas explanation that it was equivalent to saying that Anusvara was neither a vowel nor a consonant though apparently negative is yet suggestive and may mean that it was a resonant vocalic nasal as Bergaign has put it Cf Wackernagel, Altind Gr I p 256 note

The second view is held by RPr I 22, VPr IV 148 149 (which gives detailed directions as to the quantity belonging to each element), TPr (excepting the above quoted sutras) RT 23, 185, Panini and Bhattoji etc

(3) The Anusvara is entirely a consonant and is to be pronounced like half *g* This is held by "certain phonetic treatises of the

Taittiriya school, the Vaidikabharana (on TPr II 30) the Sarvasammataśiksa and the Yajusabhusana" S Varma p 151

In fact Anusvara contained both the elements i e vocalic and consonantal (RPr I 5, 22) "During the period of preclassical and classical Sanskrit, the consonantal element of it was more predominant, while in Pali and Prakrit the Anusvara verged more towards the vocalic side" (S Varma p 154) In Sanskrit the scope of Anusvara is very much limited, while in Pali and Prakrit, it may stand before a vowel, consonant and even a pause

For a comprehensive statement of the teachings about nasal sounds, see Roth, Litt und Gesch des Veda pp 64-82 for the difference between Anusvara and Anunasika cf Bopp, Lehergeb 352 f Macdonell Vedic Gr p 53, Wackernagel, Altind Gr I p 256, for the fact that there was no real difference between the actual pronunciation of Anusvara and Anunasika cf Whitney, TPr II 30, JAOS 10 p LXXXVI f, for the three theories about Anusvara, cf S Varma, Critical Studies pp 148 155, for the syllabication of Anusvara see my note on RT 23, for Ranga cf Weber, Ind Stud 4 270, 9 35, Kielhorn, Ind Ant 141 A

2-15 ह्रस्व and दीर्घ अनु॰ is meant Cf YvŚ 63 65, 134 142, PaiŚ 30 35 Read my statement on 2 14 according to this अनु is a vowel as well as a consonant Cf RPr I 5

2-16 वर्ण इति पूर्वे कारा Cf TPr I 16, VPr I 37 No other Pratiśakhya prescribes this usage

व्यञ्जनमकारपूर्वात् पूर्वादकाराद्वा (B) seems correct Cf akaro vyanjananam TPr I 21 which allows us to call a consonant not only as prescribed in 'varnah karottaro' by a name formed by adding kara with *a* interposed, but also by one formed with *a* alone

3—1 रिति॰ Read एफाद्वा Cf TPr I 19, VPr I 39

स्पृष्ट करणम् Cf CA I 29, RPr XIII 9

दुस्पृष्टमन्तस्थानाम् RPr XIII 10 also calls it 'dusprstam imperfectly in contact See CA I 30 with Whitney's note

3—2 विवृत स्वरो According to CA I 31 the position of the organ is neither very close nor very open According to TPr II 44, 45 the spirants, in their order, are uttered in the positions of the mutes, but with the middle part of the producing organ opened RPr XIII 12 declares the vowels, Anusvara and the spirants, as produced without contact, and with the organ stationary The class of spirants is composed of visarjaniya, jihvamūliya, upadhmaniya and ś ṣ s h

विवृततरमकारै Cf CA I 34, 35, with Whitney's note

3—3 सवृतो घोषवान्=voiced that which is produced with the accompaniment of a laryngeal hum अघोष = unvoiced that which is merely breathed The thing is as follows The vocal cards situated in the throat act in much the same manner as the lips of the mouth They may be kept wide apart, they may be closed entirely, or they may be held closely together so that they vibrate, when air passes between them When they are held wide apart (i e when the glottis is open) and air passes between them, the sound produced is called breath But when they are kept nearer and air is forced between them, so that they vibrate, the sound generated is termed voice Speech sounds contain either breath or voice Those which contain breath are called breathed or voiceless sounds and those which contain voice are termed voiced sounds (Daniel Jones, pp 20 21) Thus in the surd class it is mere breath, simple unintonated air, in the sonant class it is breath made sonant by the vocal cards on its passage through the throat and thus converted into sound Cf Śvaso ghose svanupradanaḥ | Nado ghoṣavat svaresu || CA I 12, 13 The same thing is stated in RPr XIII 4, 5 and TPr II 8, 10 The VPr gives no corresponding definition It does not use the term 'aghosa' and 'ghoṣavat but adopts the arbitrary designations *jit* and *mut* for the surds and *dhi* for the sonants See VPr I 50 53

Anupradana=anupradiyate nena varnaḥ (wherewewith is given forth an articulate sound नादानुप्रदाना स्वरघोषवन्त Cf TPr (II 8) which means that in vowels and sonant consonents, the emission is sound It is the emitted material, whether tone, breath or the intermediate *h* sound See RPr XIII 2 TPr II 9, CA I 12, 13

स्वासोऽघोषाणाम् In surd consonants the emission is breath cf TPr II 10

3—4 तनायान् Cf TPr II 11

(a) तनायान् प्रथमानाम् In simple surd mutes (i e *k*, *c*, t, *t*, *p*) the emission of breath is less Cf TPr II 11

(b) उभा हचतुर्थानाम् Cf Uvata on RPr XIII 2 XIII 6 See also TPr II 4 6, which mean that the *h* sound is produced in a method intermediate between closed and opened These are the two Pratiśakhyas which recognise a third kind of articulated material, besides tone and breath RPr XIII 2 derives this material from a combination of the two others, rather than their mean Whitney thinks that this distinction is forced and futile Cf his notes on CA I 13, TPr II 6

(c) सनिवेशो ऽन्य I have given the punctuation adopted by the mss

But to make the sense of the passage clear we should punctuate विवृतोऽघोषाणाम् । नादानुप्रदाना स्वर घोषवन्त । श्वासोऽघोषाणाम् । तनीयान् प्रथमानाम् । उभा हचतुर्थानाम् । **सनिवेशोऽन्य प्रत्याहारार्थे** । वर्णोऽनुबन्धो व्यञ्जनम् । याव० पराणाम् । उद्देश= showing letters in common order उपदेश=showing them in a particular order

3-5 यावतिथ —पराणाम्० Cf Panini I 1 71 But we do not find any pratyahara in Rk tantra This shows that originally this प्रपाठक formed part of some ancient व्याकरण, but later on was adopted by the compilers of our text as in introduction to the text

3-6-7 This was the order of letters adopted by आदव्राजि and शाकटायन for their pratyaharas Note the difference between this order and that of पाणिनि and his followers For a brief statement on the order of letters in the Pratisakhyas cf पार्षदवृत्ति on the first Sutra of RPr and M D Shastri Int to the RPr p 16

3-10 अकारघोषाणाम् Cf आहुघाष घोषवतामन्कारमेकेऽनुस्वारमनुनासिकानाम् RPr XIII 15, which means that the voice in *g*, *j*, d *d*, *b* is due to the sound of *a*

हकारस्तु घोषवताम् Cf घोषिणां घोषिणोव RPr XIII 17, which means that *h* forms the second half of the voiced aspirates i e *gh*, *jh*, dh, *dh*, *bh* This is supported by the evidence of words like hita from √dha jaghana from √han and taddhi for tad+hi Similarly jihvamuliya and upadhmaniya, the two voiceless breathings are regarded to form the second half of the voiceless aspirates i e *kh* and *ph* Cf Macdonell, Vedic Gr p 50 55 Whitney, TPr II 47

3-11 Is not clear to me

3-15 ब्रह्मराशि Cf VPr VIII 15 पतञ्जलि 1 1 2 132

1 This rule is meant to cover all sorts of sandhis found in the SV But here our treatise is making short shift of a subject which occupies long passages of other Pratiśakhyas and has cost their authors a vast deal of labour This is a clear admission of the unwillingness to cope with the intricacies of Vedic grammar Let us now examine examples given by the commentator सहर्षभा Rule 85 is counteracted अनापत्ति requires सह ऋषभा and B actually reads सह ऋषभा but cf the comm on 101 गो ऋजीकम् Pragrhyasañjña Cf RPr II 74 गव्यूतिम् Cf गोर्यूतौ छन्दस्युपसंख्यानम् on Panini VI 1 79 उषबुध , सबर्दुघाम् (sabas) do not come under 116 Cf RPr I 80 103, Benfey, SV Einl XLII सम्राजम् 183 is counteracted Cf RPr IV 23, Panini VIII 3 25 ऋतीषहम् Cf 238, RPr IX 27, 28, Padap ऋती । सहम् । (Benfey, SV LX) तुविकूर्मिम्

ह्रस्वाभाव Cf SV II 79 प्रतीव्यम् (प्रति । व्यम्) cf the comm on 2)8 परीणसि RPr IX 10, ऋतावृध, तुप्रियावृधम् RPr IX 11 23 ऋतावसो RPr IX 1 दूरात् Padap दु । आत् on SV I 219 दूरे Padap दु । ए, but see दू । ए on SV I 53, Benfey SV lix चर्षणीधृतम् is co vered by 238 and is actually cited by the commentator Cf RPr IX 8 श्रुतकक्ष I do not know which sutra is counteracted here 247 is out of question, because *a* of श्रुत is not anudatta दुष्ष्वप्न्यम् णत्व (213) is counteracted षत्व is provi ded, because in the matter of षत्व and णत्व *dus* is not *upasarga*, cf दुर षत्वणत्वयोरुपसर्गत्वप्रतिषेधो वक्तव्य on Panini VIII 4 16, and so 279 is not applicable here In the RV षत्व is provided by RPr V 1, and णत्व is refused by V 47 See also Panini VIII 3 111 In परीणसि, दुरोणयु, स्वर्णरम्, गिर्वण, n is pro vided, because those are not *eka pada* like गिरीणाम् and so are not covered by 272 But this difficulty does not arise in RPr V 40 (ऋकाररेफषकारा नकार समानपदेऽवगृह्ये नमन्ति । अन्त पदस्थमककारपूर्वा अपि सध्या ॥) For प्रणेत, परीणसि cf RPr V 56 नृमणा Cf Panini VIII 4 26, for वृत्रहणा VIII 4 11 In गोषाता, अनुष्वधम् etc षत्व is pro vided, because the same are not coverd by 276–286 For गोषा cf Panini VIII 3 108 सुष्टुतिम् is covered by 279, hence its mention is superfluous Cf RPr V 12, Panini VIII 3 65 In नृषह्मा नृषाता षत्व is provided They are however covered by RPr V 1 For lengthe ning in नृषाहम् cf RPr IX 47 आनुषक seems superfluous Cf 279 इत् सुभृ० (=इत्सुभृतो) has nothing to do with षत्व and हविष्मद्भि' in the fourth pada is covered by 283 In पुरुष्टुत cerebralisation takes place (Panini VIII 3 65) In विष्ठा (RPr V 12), निषत्तम् (Panini VIII 3 66), विष्वक्, आनुष्टुभस्य, (VIII 3 65), विष्कभिते (VIII 3 77), सुष्टुत, अतिषाह (not covered by VIII 3 70) षत्व is provided For नेष्टाम् cf RPr V 22 ऋतीषहम् Cf Panini VIII 3 109 दिद्युत् सदा 281 is cou nteracted इन्द्राग्नी, इन्द्रपान are not *ekapada*, hence their mention is superfluous In इन्द्रपान RPr V 43 counteracts V 40 See also Panini VIII 4 9 10 the mention of सोमेसोमे, सुतेसुते, हृदिस्पृशम्, गोसखा seems superfluous, because they do not come under 276–286 For सोमेसोमे सुतेसुते in the RV cf RPr V 28 गोसखा Cf गोषखा in RV 8 14 1, but गोसखा in RV V 37 4 cited by RPr V 27 हृदिस्पृशम्, पुरुस्पृहम् Cf RPr V 23 which counteracts V 21

2 Our commentator nowhere includes protracted vowels The same sounds

are defined as kanthya by RPr I 38, 39 CA I 19 The Vpr I 71 states them to be formed in kantha but by the middle of jaw as organ The TPr II 46 declares only *h* and visarjaniya as produced by kantha and then says (II 47, 48) that some hold that *h* has the same position as the beginning of the following vowel, and visarjaniya has the same position as the end of the preceding vowel This statement is noteworthy in as much as it is the peculiarity of the aspiration that it is an emission of unintonated breath through the same position of the mouth organs by which the following intonated sound is produced This also hints at the phonetic value of the visarjaniya, showing it to be a mere uncharacterized breathing, a final *h* Cf Whitney, TPr II 47, CA I 19

3 Cf RPr I 40 which notices that some call *h* and visarjaniya chest sounds Cf Paniniya Siksha 16

4 It is peculiar that the commentary does not include jihvamuliya in the list, while it names upadhmaniya in 9 The correct reading seems जिह्वामूलीया जिह्वामूलस्थाना CA I 20 includes r vowels, the guttural mutes, the jihvamuliya spirant and the vowel l The same are stated by RPr I 41 to constitute the class of jihvamuliya The VPr states the same with the exception of l to be formed at the base of the tongue (I 65) by the base of the jaw (I 83) The TPr II 35, 44 includes in the series only the guttural mutes and spirant, but reverses the relation of position and organ As for the l vowel the VPr I 69 and Paniniya Śiksa make it dental Cf Macdonell, Vedic Gr P 25

ऋ ॠ The vowel r is pronounced as ri (Wackernagel, Altind Gr p 31) and this pronunciation is old is shown by the confusion of the two sounds in inscriptions and mss (Benfey, SV Einl XLIV, Oertel, Synt of Cases etc I P 241) as well as the reproduction of r by *ri* in the Tibetan script Macdonell, Vedic Gr p 8, Wackernagel, Altind Gr I p 28 But r was originally pronounced as vocalic r The RPr XIII 34, VPr IV 146, CA I 37, 71 describe it as containing *r* which according to the RPr (XIII 34) is in the middle

ऌ Like r this wowel also was originally a vocalic l For details see Bhattoji, Śabdakaustubha I 1 2 62, Wackernagel, Altind Gr I p 31

5 Our treatise does not include *ai* in the series, while other Pratiśakhyas do Cf CA I 21 RPr I 42 They are described by the VPr (I 66) as formed upon the palate by the middle of the tongue The TPr II 36 makes the same definition of the *c* series and *ś*, but holds (II 40) that *y* is formed upon the palate by the middle and end of the tongue TPr does not include any vowel in the class

For the two distinct series of palatals and their detailed treatment see Macdonell, Vedic Gr P 26 34 Wackernagel, Altind Gr I pp 138 164 For the description of *e* diphthong see Mac Vedic Gr p 9 Wackernagel, Altind Gr I p 35 39 For the meaning of diphthong and its pronunciation see Daniel Jones An Outline of Eng etc pp 57 59

6 Cf CA 1 22, RPr 1 43, TPr 11 37 44, VPr 1, 67, 78, and TPr 11 37 The cerebrals seem of Austric origin Cf A C Woolner's paper on it

7 Cf CA 1 24, VPr 1 69 adds (l, l, 13) to the class which it defines (1 76) as formed at the teeth by the tip of the tongue According to RPr 1 44, 45 the class is composed of *l s*, *r*, besides the *t* series and is called dantamulya The TPr declares the same letters except *r*, as formed dantamulesu the *t* series and *s* by the tip of the tongue (11 38, 44) and *l* by the middle of the tongue lip II 42 According to Whitney this description is more accurate, since the contact by which dentals are produced is not upon the teeth themselves, but just at their base or behind them Cf CA 1 24 Our treatise does not include l in the list See also Macdonell, Vedic Gr p 35, Wackernagel, Altind Gr I pp 177 179

8 Cf CA 1 28 and the commentary Pratiśakhyas are at variance with reference to this sound The RPr 1 45 declares *r* with other dentals as dantamuliya, but adds (1 46) that some hold it to be *varsiya* gingival The VPr declares it as produced at the roots of the teeth (1 68) by the tip of the tongue (1 77), the TPr 11 41 by the tip and middle of the tongue at a point close behind the roots of the teeth The Paniniya Śiksa (17) alone declares it to be murdhanya Thus all the Pratisakhyas ignore its relationship with cerebral mutes and with r But according to the euphonic system *r* is cerebral, and can hardly be supposed to have been uttered otherwise than with the tip of the tongue reverted into the dome of the palate, to the cerebral position Cf Whitney, CA 1 28

9 CA 1 25, and RPr I 47 agree with our treatise The VPr 1 70 also declares the same sounds as produced upon the lip (1 70) and by the lip but adds (1 71) that in the utterance of *v* the tips of the teeth are employed With reference to *v* the TPr 11 43 makes the same specification For details see Whitney CA 1 25 See Macdonell, Vedic Gr p 37, Wackernagel, Altind Gr I pp 181 184

12 For Yamas see note on 2 and the important statement of Bhattoji in Śabdak 1 1 4 143 144 By Anusvara our treatise takes both हस्व and दीर्घ The word nasikya has not been satisfactorily explained by the commentators of the Prati

śakhyas, so much so that on RPr I 26 we do not even know the correct reading before 'इति नागिक्य ' M D Shastri accepts the reading ᳵइति नासिक्य and gives the following variants in footnotes — ᳵहु इति वा नासिक्य (२) ऊ इति नासिक्य (३) ०इति नासिक्य (४) इति नासिक्य corrected to ङ ञ ण न म इति नासिक्या The commentator of VPr does not explain the term on I 74 Not knowing the real meaning of नासिक्य the commentator of CA has committed a blunder on I 26

The real meaning of नासिक्य however seems to be the *insertion* (called nasikya) after h and before a following nasal Cf CA I 100 TPr XXI 14 The RPr I 48 and VPr I 74 80 describe its mode of pronunciation and VIII 13 (ᳵहु इति नासिक्य) speaks of it again among the constituents of the spoken alphabet Our treatise (2 13) हुमित्यनुनासिक may therefore be emended to हु इति नासिक्य

For the difference between a *yama* and the nasikya cf Whitney on CA I 100

RPr I 48 precisely agrees with our treatise The VPr I 74 describes the same sounds as produced in the nose, and states (1 80) that their place and organ of production is the same, adding further (I 82) that the Yamas are uttered with the root of the nose

13 Cf TPr I 27 VPr I 64

14 Cf TPr I 14, RPr I 12

16 Cf RPr 1, 13 CA I 10, VPr has nothing analogous and does not employ the terms sosman and anusman The term usman literally heat hot vapour, steam, designates in the grammatical language all those sounds wich are produced by a rush of unintonated breath through an open position of the mouth organs, or whose utterance has a certain similarity to the escape of steam through a pipe Cf Whitney, CA I 10

18 For corresponding rules cf RPr I 63 TPr XV 6 and Panini VIII 4 57 which closely resembles the rule of RPr and teaches the same thing by one Sutra for which our treatise has two (18 19) The same fact may be noted in Sutras 156 157 for which Panini has only one VI 1 132

The operation of the rule was perhaps general in bhasa as well as in the Veda But in classical Sanskrit it has since long become obsolete, though theoritically its existence has ever been admitted and Bhattoji actually turns the fifty four forms of samskarta into 108 by applying the rule (VIII 4 57) to them The phenomena is however common in Prakrit, particularly in Pali Cf Kuhn Beitrage 58 63 Muller, Jainpr 37

In Vedas this is often met with in *pluta* Cf vindati 3 m RV 10 146 1, mama3 m TS 7 4 20, vi

veśa3 in VS 23 49, babhuva3 in AV 10 2 28, tapati3 in AB 6 35 4

In the RV we find *a* and a nasalised (RPr II 67) in words which are not in actual pause, but at a particular *virama* in the *pada* and occur invariably before a word beginning with a vowel (see note on 71) For details see Wackernagel, Altind Gr I p 302 The statement of Whitney that 'the operation of the rule is confined to *pada text* only' (TPr XV 6) is baseless and wrong

19 The scope of this Sutra is covered by RPr I 63 and TPr XV 6

20 A consonant in pause belongs to the preceding vowel The equivalent rules of the other treatises are RPr XVIII 33, TPr XXI 3, VPr I 101 The observation is on the whole sound The final consonants in Sanskrit were implosive, so that they eventually disappeared in Pali and Prakrit With so much laxity in their articulation they were not likely to be independent syllables Cf Siddheśvara, Critical Studies etc p 63 It is to be noted that the treatment of syllabic division is meager in our treatise

21 *(a)* The name *abhinidhāna* is applied to the mute which arises from doubling and is inserted before a mute The author of Tribhasyaratna on TPr XIV 9 explains the word by *abhinidhiyate āropyate iti* which is set down against, and does not take notice of the doctrine of *abhinidhana* is a peculiar and imperfect utterance of certain letters in certain situations, which plays so prominent a part in the phonetic systems of the RPr and CA We may, however, bearing that doctrine in mind, conjecture with some plausibility that the word here not only signifies an *insertion*, but designates also a peculiar quality of the inserted letter. For the meaning of the word cf Whitney TPr XIV 9, CA I 43, for a detailed discussion on *abhinidhana* cf S Varma Critical Studies pp 137-147

(b) In words like *arkkam*, the consonant following the *r* or the *h* is doubled, and the former of the two, which is regarded as the one that owes its existence to the *krama* or duplication is to be reckoned as belonging to the preceding syllable Cf CA I 58, VPr I 104 The TPr XXI 5 teaches that a consonant not combined immediately with a vowel belongs to the preceding syllable This would leave only the final member of any group to be attached to the following vowel RPr I 26 is meant for a case in which the consonant following the *r* is itself succeeded by another For details see Siddhesvara on syllabication of *r* plus double *plosive* Critical Studies etc pp 69-71, Wackernagel, Altind Gr I p 278

22 It is a general rule that the first member of a consonant group will

belong to the preceding vowel Thus *mukta* will be divided as *muk ta* and not *mu kta* The fact that Sanskrit had predominant tendency to this syllabic division is shown by the doubling which the initials of Sanskrit consonant groups undergo The most general rule of doubling is that the first member of a consonant group, if preceded by a vowel, is doubled (RT 269) For corresponding rules of other treatises see TPr XXI 4, CA 1 56, VPr I 102, and RPr XVIII 35 and I 25, which allows it to be counted either with the preceding or following syllable For details see Whitney, CA I 56 and TPr XXI 4

23 Cf RPr I 25, XVIII 34, CA I 53, TPr XXI 6 The question of the syllabication of the *anusvara* is closely bound up with the question of its phonetic value, regarding which, however, there was no agreement among the ancient grammarians Some held it to be a pervading nasalization of the preceding vowel, others, a nasal addition to the preceding vowel The former view is adopted by CA which acknowledges only nasal consonants and nasal vowels and entirely ignores any such constituent of the alphabet as the *anusvara* In this case the question of its syllabication was simple, the nasalized vowel itself forming a complete syllable as in *takram* The RPr 1 5 and VPr declare *anusvāra* as nasal appendage to the vowel, the latter (VPr IV 147 8) gives directions as to the quantity belonging to each element In this case, when the *anusvara* was not a pure nasalized vowel, but contained in a more or less degree, a consonantal element, it was open to question whether it belonged to the preceding or the succeeding vowel, hence the necessity of the above rule according to which the *anusvāra* belongs to the preceding vowel The TPr takes no distinct and consistent ground upon the question, whether the *anusvāra* consists in a nasalization of the vowel or in a nasal consonantal element following the vowel It however takes prevailingly the view of the RPr but lets the otherwise appear here and there For instance in TPr XXI 6 *anusvāra* appears with the distinct value of a consonantal element following the vowel, but not as a full consonant See also TPr X 11, XV 1-3 Thus we have seen that, although the authors of the Prātiśākhyas differed as to the phonetic value of the *annsvara*, yet they were unanimous in declaring it to belong to the preceding vowel For details of the syllabication of the *anusvāra* cf Siddheśvara, Critical Studies etc pp 81-83 Our treatise differentiates between *anusvara* and *ranga* and obviously regards *anusvāra* as a consonantal element (see 185)

For the dual *anusvarau* cf —

ह्रस्वादग्रे भवेद्दीर्घो दीर्घादग्रे भवेल्लघु ।
संयोगे च परे ह्रस्व सिंह्यासि निदर्शनम् ॥
अनुस्वारो द्विमात्र स्याद्द्वर्णव्यञ्जनोदये ।
ह्रस्वो वा यदि वा दीर्घ देवानांहृदये तथा ॥

YajñavŚ 63-65, I38-142, ParŚ 30-35

24 The first portion of the rule is included in 20 The negative here, implies a direct reversal of 20 Cf –

यवौ तु रेफसयुक्तौ रेफ आद्यो भवेद्यदि ।
पूर्वाङ्ग तद् विजानीयात्सूर्ये पूर्वे निदर्शनम् ॥
यवौ तु रेफसयुक्तौ विरते च भवेद्यदि ।
पराङ्ग तद् विजानीयात्तरो ह्यैति लक्षणम् ॥

25 The positive side of the rule is included in 20 It rather denotes a denial of adjunction of the second sparśa to the preceding vowel, and hence implies adjunction to the one that follows, since the consonant cannot stand by itself Thus the division in *sakhyam* (sakkhya) would be *sak khyam* and so on Cf TPr XXI 7

26 Cf RPr 1 23, CA 1 55 TPr XXI 2, VPr 1 100 This general rule is equivalently stated by all Pratisakhyas The matter of syllabication seems of pretty pure theory The only practical bearing it can have must be in determining whether such and such a consonant shall receive one or another accent, as being that of the preceding or of the following vowel Cf Whitney, CA 1 55

27 Cf RPr 1 37, CA 1 49 VPr 1 48 TPr offers nothing corresponding

28 RPr I 34, TPr I 37, VPr I 59, agree in assigning half a *mora* as the length of a consonant CA I 60, however assigns one *mora* as the length of a consonant Our treatise makes an option between the two

31 33 The idea underlying the grouping of sounds into short, long and ultra long was said to be duration Cf P Śil sa 11 From the point of view of duration human speech was divided into three kinds i e *quick*, *intermediate* and *slow* (See RPr XIII, 46 49 TPR XXIII 20) The quantity of sound in *intermediate* speech was one third more than in *quick* speech, the ratio being 9 12, the quantity in *slow* speech was one third more than in *intermediate* speech, the ratio being 12 16 Cf RPr XIII 48 with Uvata's note But authorities differ on the exact ratio of quantity between the three *vrttis* Thus while our treatise declares the proportion 3 4 5, Uvata (RPr XIII 48) mentions some authorities holding the proportion 16 20 25

Thus Kaiyat on Patanjali 1 1 9 517 says —

द्रुत श्लोकमृच वोच्चारयति वक्तरि नाडिकाया यस्या नव पलानि स्रवन्ति तस्या एव मध्यमाया वृत्तौ द्वादश पलानि स्रवन्ति । नवाना त्रिभागवृद्धीणि पलाणि तदधिकानि नव द्वादश सपद्यन्ते । विलम्बिताया तु वृत्तौ षोडश पलानि स्रवन्ति ।

For the three *vrttis* of Katyayana V 4, 5 on Panini 1 1 70

and V 1—5 on Panini 1 4 109 with Patañjali on it For the conception of *vitti* in modern phonetics see Sievers, Phonetic 639 p 231 For details see Wackernagel Altind Gr I p, 280

Grammarians prescribed the use of these vittis under different conditions According to RPr XIII 49, *quick* speech should be used in Vedic recitals, *intermediate* in business and *slow* during instruction

When the question of determining the standard of quantity arose the *intermediate* speech was selected as the basis, because presumably it represented ordinary conversation For details see Siddhesvara, Critical Studies etc p 172

34 The pause between two individual sounds had a duration of very infenitesimal time Cf Vyasasiksa 'viramo varnayor madhye' pyanu kalo pyasamyuto which attributes a quarter of a *mora* to the hiatus between two individual sounds Kalanirnayasiksa contests this wiew Cf Siddhesvara, Critical Studies etc p 186

Anu the minimum standard of quantity was called anu which could not be perceived by the senses Cf 'indriyavisayo yosa vanurityucyate budhaih Sambhu S The Lomasisikṣa (ŚS 462) compares the anu to a particle reflecting the sun's rays -suryarasmi pratikasa kanika yatra drsyate | anostu tat pramanam syan matra tu caturanavat|| Next to this comes *paramanu* which is just perceptible (cf Vyasaśiksa, 'matradham vyaktamatrikam) See also VPr I 61 (paramanvardhamatra) Next to *paramanu* comes matra The quantity of a *mora* was compared by Vyasa siksa to a snap of finger, by the Narada Ś to a twinkling of the eye by same authorities to a flash of lightning, and by the RPr to a note of the wood cock Cf S Varma, Critical Studies etc p 177

'Rgviramah padaviramo vivrtti viramah samanapadavivrttivirama strimatro dvimatra ekamatrordha matra ityanupurvyena || TPr XXII 13 Cf also YvS 11 12

37 (a) The *versepause* is of three *moras*, that is, the quantity of the pause at the end of a verse is of three *moras* 'ubha vajasya satye huve vam | ' Our treatise (37) seems to declare the quantity of this pause only two *moras*

36 (b) The *pada pause* is of two *moras*, of the pause of two *moras* in Pada text, between the padas the example is 'ise tva, urje tva Our treatise declares only one *mora* As for the *avagrahapause* it seems of two *moras* according to the TPr while RPr (I 28) and VPr (V 1) declare it to be of one *mora* This well accords with our treatise (36)

35 (c) Pause for hiatus is of one *mora* 'sa adhanah, ta enam, ta asmat' Our treatise (35) declares only half *mora* between the two vowels, be they short or long This accords with RPr II 4 which

prescribes half a *mora* for vivrtti(= svarantaram) Uvata is more specific on this point He says —

'tatrayam vivrttervibhagastri prakarah | ubhayato hrasva pada matrakala | pra rbhubhyaḥ (RV 4 33 1) | ekato dīrghardhamatra kala | nu ittha (I 132 4) | ubhayato dirgha padonamatrakala | ta īm vardhanti (I 155 3) | But cf the peculiar statement of Kaiyata, 1 1 4 201 which seems the basis of the following statement of Bhattoji—'yattu pratiśakhyantaram ardhamatrovagrahah iti tattu sarvatra samhitayamardhamatrakalasya sattvat tatotirikto' rdhamatra kālo' vagrahestityevamparamatah pratiśakhyayoravirodhah'S Kaustubha 1 1 4 139 He is wilfully overlooking here the sharp differences that existed between the Pratiśakhyas, and in fact it was these differences that led to the composition of so many Pratiśakhyas (= pratiśakham bhavam)

(d) Pause for hiatus in the interior of a word is of half *mora* 'pra ugam' The commentator quotes a couple of verses on TPr XXII 13 laying down four sub divisions of the pause of hiatus, and assigning them different quantities that between a short and long vowel is *vatsanusrti*, and is one *mora* long, that between a long and following short is *vatsānusarinī*, of the same length, between two short vowels, '*pakavati*, three quarters of a *mora*, between two long vowels, *pipilika*, a quarter *mora* only Compare it with Uvata's remarks on RPr II 4, quoted by S Varma in Critical Studies p 186

As regards the nature of hiatus, the commentary on Vyasa śikṣa, 'viramah tusnimbhutah kalah syat', defines it as a 'time of silence But this goes against the Indian theory of continuity of sounds so strongly maintained by Patañjali (on P 1 4 109) and others Nor there is any proof to presume that the hiatus was accompanied by a glottal stop By hiatus then the ancient grammarians may have meant a glide between one sound and another, and this is in a way confirmed by RPr II 4 which assigns only a quarter of a *mora* (time of a *svara bhakti*) to the hiatus For details see S Varma, Critical Studies pp 185-187

39 Bhakti = division of a saman See Laty, VI 1 14, Drahy III 4 12, Simon PpS 52?

The chants of a saman are in a mode or modes, and, therefore, could only be sung in unison At the sacrifices, the Sama veda priests whose business it is to perform the musical part, do not sing in unison except the *nidhana* or finale which consists usually of one, seldom of two syllables The rest of the chant is divided into sections of which the first is —

(I) Himkara the syllable *hum*, (which so often occurs in the Saman, was called originally, as the Brahmanas prove,

'hımkara' Bui Ārseyabr In troduction XI VII) is sung by all priests (Sāyana SV p 54) or by three singers (Sayana on PVB II 1 1)

(II) Prastāva It is sung by the Prastotr It is dealt with in general part (PVB I 3-13) and in a special one (1 34 35)

(III) Udgītha It is sung by Udgatr

(IV) Pratihara It is sung by Pratihartr It is dealt with in general part (PVB 1 36-1 62) and in a special one (1 63-2 81)

(V) Upadrava It is sung by Udgatr

(VI) Nidhana or finale is sung by Prastotr, Udgatr and Pratihartr For the various kinds of nidhana see Say on PVB X 10 1 Nidhana is dealt with in a general part (PVB 2 82-110) and in a special one (2 111-120)

(VII) Pranava The syllable Om

The real Bhaktis are five i e prastava udgitha, pratihara, upa drava, and nidhana For the theory of Bhakti according to the explanation in the Pañcavidha sutra cf The Vedic Chant pp 58-70 and Simon PpS 522 See also B Faddegon Ritualistic Dadaism Acta Orientalia V 1226 p 185

40 Cf RPr I 20, CA I 59, VPr I 55, 56, and TPr I 33 which makes r and l, the standard of a short vowel and Panini 1 2 27 which makes u u and u 3 the standard of short, long and ultra long vowels RPr XIII 50 attempts to fix the length of the short, long and ultra long vowels by comparing them with the cries of certain birds, a fact implied in Panini 1 2 27 Cf 'kukkutarute ikara ek advitrimati itva prasiddh erakaradayo noktah Nagesa ŚŚ on this sutra The idea underlying the grouping of sounds into short, long and ultra long was supposed to be duration Cf SS 379

41 Svaritavinata It should be noted that the Ganas are not accented in the ordinary sense of the word, or like the other Vedas, but that the marks which form such a prominent feature in the text are actually musical notes

They are seven and their names differ Samavidhanbrahmana (I 1 8 5) gives *Krusta*, *prathama*, *dvitiya*, *tritiya* *caturtha*, *pañcama*, and sastha or *antya* These correspond to the sadja, rsabha, gandhara, madhyama, pañcama, dhaivata and nisada of usual Indian music, but in reverse order, i e the first note of the Hindu music is the fourth of the Sama priests and the scale ascends the reverse of the scale of the last In S India the names of these Prakrti Notes are *prathama*, *dvitiya*, *tritiya*, *caturtha*, *mandra* (5th, cf Burnell's note in Arbr XLIII) *anusvarya* (6th) and *atisvarya* (7th) Besides these there are seven others which indicate constantly

recurring groups of notes These are —

(1) Prenkha which adds two *moras* to the preceding syllable and ends with the second *svara* It is marked $\bar{2}$ For the conformity and discrepency between the Purvagana and the Uttaragana with reference to the use of the sign $\bar{2}$ see Vedic Chant pp 44–47

(2) *Namana* it consists of the first three notes (i e, one, two and three)

'pranatam tat svaritacatur thadimandrantam (Comm on Shpbr II p 20) indicates that there is a difference between *namana* and *pranata*

(3) Karsana see note on 46

(4) *Vinata* is marked by *vi* or s and consists of 1 and 2, where *Vinata* occurs in the Gramageyagana *prenkha* is put in the Ūha For the significance of *vinata*, cf Vedic Chant pp 45–46 Simon PpS 522

(5) *Atyutkrama* 4565 This *vikiti* is an embellishment

(6) *Samprasarana* 2345 This also is an embellishment

(7) *Abhigita* this consists in a repetition of the note with a short *a*, it appears to be marked in the Bibliotheca Indica ed by 7 See Bur Arbr XLLV

Svarita mandrasvara Cf N on PpS 1 2 '*svaritaśabdena mandrasvara ucyate*, on 8 232 '*svaritasvarantam* = *mandrasvarantam* But the Comm on Shpbr II p 20 *vinatam tatsvaritacaturthadimandrantam* shows that svarita is the third See also Whitney on TPr XXIII 16 For *vinata*, *pranata* and *abhigita* see the comm on Shpbr II p 20 —

Ārcikasamhitayam sarvitravinamitani punarapranamitani aksarani pathitani, atra ganavidhau kvacit kvacidvinamitani pranamitani ca geyani | vinamita śabdena vinatam pranamitaśabdena pranatam | vinatam prathamadi dvitiyantam pranatam tat svarita caturthadimandrantam | abhigītam dvitiyadiprathamantam tatha vinatapranatayorante rdhamatra nicena svarena bhavatyucce'pyardha dirghe hrasve'rdham||

(b) For the Sāman tones and sounds of animals see NarŚ which connects the music with the sounds of animals It runs —

sadjam vadati mayuro gavo,
rambhanti carsabham |
ajavike tu gandharau,
krauñco vadati madhyamam ||
puspasadharane kale,
kokila vikti pañcamam |
asvastu dhaivatam vakti,
nisadam vakti kuñjarah ||

SS p 407, also Samgītaratnakara 1 3 48 Here the author of the Śiksa is perhaps analysing the microcosmos viz the common sounds of animals with the microcosmos viz the tones of the human gamut For details cf Simon

PpS Einl, S Varma, Critical Studies Chapter X (The Nature of Accent)

(c) Saman tones and the accentuation of the spoken language —

Burnell in the Introduction to his Arbr (XLII) does not see any appreciable connection between the Saman tones and the accent Simon on the other hand, is inclined to believe that there was a clear connection between the two (PpS 524) The Indian commentators put together the *svaras* of the Chandogas and the accent of the spoken word Cf Uvata on RPr XIII 44, the Comm on PpS 1 2 *svaritaśabdena mandra svara ucyate*, on 8 232 *svaritasvarantam = mandrasvarāntam* on 8 232 *udattatvadvrdhe svarah* See also the four ślokas from Āranyaka stobha quoted by Bur in his Introduction to Shpbr XIX The Author of the Vedic Chant (39-41) has instituted a comparative study of (a) mononomial stobhas consisting of two syllables (b) the polysyllabic mononomial stobhas and (c) stobhas which consist of phrases, and has arrived at the conclusion that "there is in principle a connection between the word accent and melodic movement of the SV

42 Cf RPr I 27

43 There is no discordance among the Pratisakhyas upon this point Cf RPr I 29, CA I 61, VPr I 57, TPr I 35 Ajataśatru also declares two matras for dirgha

44 Note the use of vrddham Our treatise nowhere uses the term *pluta* See RPr I 30, CA I 62, VPr I 58, TPr I 36 Ajataśatru says that a vrddha syllable = 3 matras For details see Bur Shpbr XX In the chant there was an emphasis on vrddha syllable

45 For *vaisvarya* cf Vivrti on 53 — 'vaisvaryam coccanicamśayormadhye sphuta śabdadubhayasadharanam na svarantaram etc

46 A vowel is a syllable Cf VPr I 99, RPr, XVIII 32 which states explicitely that a vowel, whether pure or combined with *anusvara* or combined with consonants, is a syllable See also RPr I 19 that both the short and the long vowels are syllables On the Vartika '*varnam vahuh purvasūtre*' Patañjali states '*athavā pūrvasūtre varnasyākṣaramiti sañjña kriyate* MBh 1 1 2 131 Kaiyata glosses it with *pūrvasutre* | *vyakaranantare 'varna akṣaramiti' vacanat varnā akṣarani* is not found in RPr XVIII 32, VPr I 99, CA I 93 and our treatise 46 But we know from Bhattara Harichandra that the Aindra grammar used the term *varna* instead of *akṣara* and that this grammar opened with the sutra "*atha varnasamuhah*" Cf his Nyasavyakhya, Sutrasthanam (Caraka p 58 just published) which runs —

śastresvapi 'atha varnasamuhah' iti Aindra—vyakaranasya | 'athato dharmam vyakhyasyamah' iti

Vaiśesikadarsanasya ca' and so on I suspect here that Katyayana Patañjali, Kaiyata and their followers are referring here to Aindra Vyakaranasutra and we may not be very far from the mark if we assume that *purvasutre* here stands for *prathamasutre*

Both the RPr and the VPr place this rule at the head of the rules for syllabication Cf Uvata on RPr I 22 —

evam astau samanaksarani (1 1) ityadina varnasamamnayamanukrамya tatah 'sarvah seso vyanjanani (1 6) ityadina vyañjanagatah sañjñah krtva anantaram—ojah-svaranam (1 17) ityadinaksaragatah sañjñh krtva adhunakṣaravyañjanasannikarse kim kasyangamity etannirupanayaha 'anusvaro vyanjanam caksarangam, iti || Our treatise on the other hand has already shown the rules (see also CA I 55-58) for syllabication probably because it thinks that the difficulty about syllabication arises with regard to the consonants and *anusvara* alone and not with regard to the *aksaras* i e the vowels One difference more in RPr and our treatise After defining *hrasva* by 1 17 and *dirgha* by 1 18 the RPr defines *plsuta* and then states —

guruni dirghani, (20) tathetaresam samyoganusvaraparani yani (21) | Note also the order in RPr XVIII 32-44 In this order the ultra long vowels and l are not mentioned and hence they can only be implied as Uvata does on RPr I 19 But our treatise does away with this difficulty by including the definition of *pluta* in 44 CA 1 93 (*svaro ksaram*) also does not serve the purpose of an introduction to the rules for syllabication but according to Whitney may be regarded as a virtual precept that the accentuation, which in latter rules is taught (cf Uvata on RPr I 19 tantrantare etc), extends its sway over the whole syllable, or on the other hand, that the accents which are declared to belong to syllables, affect specially the vowels This explanation of Whitney is not peculiar to CA alone, but it applies to other Pratisakhyas as well Cf *ta ucyante aksaraśrayah* RPr 3 1-2 (Uvata on I 19) and our treatise 46 which will just open the treatment of accentuation in (51) the 7th dasaka, and this is hinted at by our Commentator who says —

krto varnopade a samanya (in the 1st Prap) prthaktvena (40 45) ksaraparibhasaya (46) nvartho dharmo ksarajñane (omit virama) aksaraparimanasambandhat tatrogdghatanighatau and so on

In aksaraparimana parimana = *kala* cf Whitney on TPr XXIII 2 dvisvarah parva the melody between the dandas (a bar indicating *virama* is called a parvan The lengths of the parvan are widely divergent Cf the Comm on Shpbr II p 15 which runs —

'yato ganavidhau kutracid ekaksaravasanam, yatha—'agna a yahi vi' ityasyamrci (1 1) giyamane samni samarambhe | dvyaksaravasanam parva yatha—'o gna i | tatha udu tyam jataveda sam (1 31) ityasyam giyamane samni 'ja' sabde ekaksaravasanam parva | atraiva samarambhe tryaksaravasanam ca | and so on According to Burnell the bar of division (=parvan) marks the notes to be sung with one breath For details see Vedic Chant pp 43-50

Udghata—uccibhava Cf 'matra laksane trividha udghato 'vyadamat a u r c a u h o prabhrtini | vyadato ya —i | matau huva—i | rcau ho |

Nighata—sinking of a tone 'ni hanyate nico bhavati PpS X 46, 'nihanyate mandrasvaram bhavati' || Abhyudghata is opposed to udghata Cf Simon, PpS p 520

Pratyutkramah the moving forward of a note to a higher note, *pratyutkramati uccasvaro bhavati* N on PpS 5 74 *pratyutkrantah urdhvam gatah* VI 45 It is of eight kinds —

1 From the sixth to the fifth note ra 6 5 6 n (5 over ra)

2* From fifth to the fourth su 4 ra (5 over su)

3 From fourth to the third tā 3 m (4 over tā)

4 From third to the second hi 2 3 4 si (3 over hi, 5 over si)

5 From second to the first ho 1 i | gne ra | (2 over ho, 2R over gne, 1 over ra)

6 From fifth to the third pa | avna | (5R over pa, 3R 2R over avna)

7 From fifth to the second priya 2 (5 A over ya)

8 From third to the first puna 3 1 (3 2 over puna)

For details see Simon, PpS p 521

(a) The numbers 1-6 indicate the pitches of a downward series of tones The tones 1-3 are high compared with the tones 4-6

(b) Replacing the pitch 1 by 2 in a melody is called *nicatva* (Simon, PpS 614)

(c) The numbers over the syllables are the *Prakrti* tones i e the essential tones of the melody, those in the letters are the *Vikrti tones* i e ornamental tones

(d) Where there is a group of notes and a number over each one, these upper numbers give the length in matras, e g va 2 3 4 5 (1 1 1 1 1 over each)

(e) The length of the note depends on the vowel, and not on the length of the syllable according

to prosody, thus in *citra* the first note is short The last note in each *parvan* is always vrddha Bur Arbi XLIV

Abhigitam 'dvitiyadih pratha mantyam | abhigīte ardhamatra dvitīye prathame adhyardha | stomam rudrayı pinvo akuh (1 156) | stomam rudra (a abhi) | pa invo (o abhi) |

N on PpS 5 32 and 281 See also the Comm on Shpbr (p 20)

According to the above the *abhigita* tone consists of two tones It shows the union of the second tone with the first tone in the same syllable, of which the second tone is worth half a matra the first tone having an additional half matra (*adhyardha* = 1½ Jñanendra on Panini V 1 28 Bur Shpbr XIX) For details see Simon, PpS 517, 592

Vrddhih emphsis See note on 68

Karsana extending or pro longing down the scale It is occasionally applied to the fifth note indicating that it is drawn or produced beyond the *mandra* Cf 'krsyate karsanam bhavati' N on PpS V 810 This is either up the scale marked V or down marked Λ and includes all the notes between those marked See Arbr XLIII

Karsana is of five knds —

1 The karsana upto the second tone ba[1] 2 rhiso

2 The karsana upto the third tone va[2] 3

3 The karsana upto the fourth a 2 3 4

4 The karsana upto the fifth sita[1] sru 2 3 4 5 ta 6 5 6 1

The Comm on Shpbr p 19 runs —

pañca svarah karsanalaksitah | karsanalaksanam Chandogaparisiste udahrtam | pañcavidham karsanam advitiyakarsanam atrtiyakarsanam acaturthakarsanam amandrakarsanam mandrascatisvaryatkisyata iti | ya eva svarah prathamadarabhya (te) sa eva a atisvaryat krsyate samyak svarah | yatha vasisthe (1 269) sa ta śru 2 3 4 5 ta 6 5 61

See also Simon, PpS 519, Vedic Chant p 44

Astaksarena the Brhat and Rathantara are cattle, (the first) eight syllables of the first verse he (the Prastotr) takes as prastava See note on 39 See Caland PVB p 149

Dvyaksarena the first two syllables of the last two verses he takes as prastava See Caland

Daśaksarena they make (chant) in the middle a finale of ten syllables For *nidhana* see note on 39 See Caland, PVB p 175

47-48 Cf RPr XVIII 32 and the note on 46

49 Cf RPr XVIII 38, 39

50 Cf RPr XVIII 41

ACCENTUATION

51 The subject of accentuation is treated in our treatise in a meagre way What is given as just sufficient to construct the Samhita from the *Pada text* For a detailed treatment of the accentuation in Saman cf the first two Prapathkas and the first six Dasakas of Samatantra In the following treatment of accentuation I have copiously drawn from Whitney For the detailed treatment of the accentuation in the SV cf Rktantra vivrti

Our treatise does not define the three terms *udatta anudatta* and *svarita* The CA I 13, the VPr I 108, 109, TPr I 38 39, and Panini 1 2 29-30 precisely agree in their description of the *udatta* and *anudatta* accents the RPr III 1 is more profound As for the *svarita* they all virtually agree in spirit, though not in form the TPr I 40 and Panini 1 2 31 call it a samahara-combination of acute and grave, the VPr I 110 states that a syllablle possessing both the other tones is *svarita* The RPr III 2 says that a syllable is *svarita* into which the two other tones enter together CA I 16 agrees with this definition The three Skt accents *udatta*, *anudatta* and *svarita* precisely correspond in phonetic character with acute, grave, and circumflex

52 That is, when two simple vowels or a vowel and a diphthong coalesce and form a single vowel or diphthong, in case either of the two was acute, the resulting syllable is acute The rule is a general one and suffers exceptions which form the subject of rules (57 58), namely that e and o, when they absorb a following *a* become e and ò and that i i become i The corresponding rules of the other treatises are RP III 6, VPr IV 131, TPr X 10 and XII 10, CA III 66

53 *Svarita* is nothing but a combination of *udatta* and *anudatta* and its first half mora which is *udatta* is called *svarita*, the rest being *pracaya* of the Chandogas Cf —

अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु स्वरत्रयम्।
उदात्तश्चानुदात्तश्च तृतीय प्रचयस्वर ॥

NaradiŚ 1

This will be clear from the following Vivrti on Rktantra which is available in parts only It reads —

अथाद्याधमात्राया एवोदात्तत्व स्वरितं चाह "**आद्यार्धमात्रा स्वरित**मिति।" तस्य वृत्ति । "**आद्यार्धमात्रोत्सञ्ज्ञा भवति तत्स्वरित नामे**ति" । वर्णस्यार्धमात्रा उत्सञ्ज्ञा भवति । उदित्यनुवर्तते **उदात्तमुदिति** विधानात्। आद्यार्धमात्रा उदात्ता भवतीत्यर्थ । **उदात्ताद्यार्धमात्रा स्वरितम्** इति वचनात् आद्यार्धमात्रोदात्ताश एव स्वरित नाम । नामशब्दस्य प्रसिद्धार्थत्वात् । यत् स्वरित

(स्वरित) मिति प्रसिद्ध तदुदात्त एव स्वरित ामिति व्यवह्रियते । नन्दात्तानुदात्तप्रचयस्वर त्रयव्यतिरेकेण स्वरित नाम स्वरान्तरमस्ति । अवशिष्टार्धमात्रानुदात्त । प्रचयस्थानत्वात्। स्वर प्रचय इत्यर्थ । तदुक्त नारदशिक्षायाम् —

अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिक तु स्वरत्रयम् ।
उदात्तश्चानुदात्तश्च तृतीय प्रचयस्वर ॥

इति । 'अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिक तु स्वरत्रयम्' इति प्रतिज्ञाय तृतीय प्रचयस्वर इति उपसहारात् स्वरित नाम स्वरान्तरमुदात्तानुदात्त प्रचयव्यतिरेकेण नास्तीत्यर्थ स्फुट एव । तर्हि स्वरितव्यवहार स्वरान्तरत्वाभावे निरालम्बन स्यादित्यत आह —

य एवोदात्त इत्युक्त स एव स्वरित स्वर ।

इति । अवशिष्टाशस्तु स्वरप्रचय इत्यत आह –

प्रचय प्रोच्यते तज्ज्ञै न चात्र स्वरितान्तरम् ॥

इति । उदात्ताद्यार्धमात्रा स्वरितमिति । उदात्त एव स्वरित इति विधानात् । अर्थादवशिष्टाश स्वर प्रचय इति । तज्ज्ञै स्वरितस्वरूपज्ञै । उदात्त एव स्वरिताशिष्टाश स्वरितोत्तरप्रचयत्वात् **स्वरप्रचय** इति व्यवह्रियते । अत्र तज्ज्ञैरित्यनेन ये स्वरितमिति स्वरान्तरमस्ति तेन साक स्वरचतुष्टयम् ऋक्ष्वप्यस्तीति वदन्ति ते तदज्ञा इति । स्वरितस्वरूपाज्ञा इति वचनमेव तान्निन्दति । तह्येकस्यैव वर्णस्योच्चनीचात्मकत्व कथमित्यत आह –

उच्चैर्वर्णस्वरो नीच स्वरतो द्विधा स्मृत ॥

इति । मात्रको वर्ण एवैक आद्यार्धेनोच्च इतरार्धेन नीच इति । स्वरत उच्चनीचस्वरभेदत । **द्विविध स्मृत** इति । ऋक्तन्त्रकारादिभि स्मृत इत्यर्थ । यदि च स्वरित नाम स्वरान्तरमस्ति तदोच्चनीचप्रचयानामिव स्वरितप्रदर्शनस्थानान्तरमपि स्यात् । यथा तैत्तिरीयाणां चातुस्वर्यात् स्थानचतुष्टयम् —

द्वितीयाद्यास्तु मन्त्रातास्तैत्तिरीयाश्चतु स्वरात् ॥

इति वचनात् । नह्यस्माक स्थानचतुष्टये स्वरप्रदर्शनमस्ति । उच्चनीचापेक्षया स्वरितान्तराभावे तस्य स्थानाभावे च वचनान्तर यथा —

उच्चादुच्चतर नास्ति नीचान्नीचतर तथा ।
वैस्वर्ये स्वरसज्ञाया किंस्थानस्वर उच्यते ॥

इति । उच्चादुच्चतर स्वरितमित्युच्यते वा नीचान्नीचतर वा तदुभयाभावात् । तस्माद् वैस्वर्ये स्वरसज्ञा । विस्वरत्वेनोच्चारणमेव विस्वर इति नाम्ना वदन्ति । वैस्वर्यं चोच्चनीचाशयोर्मध्ये स्फुरणादुभयसाधारण न स्वरान्तर येन स्थानमपि तस्य स्यात् । तदुक्तम् —

उच्चनीचेऽस्थ यन्मध्ये स्वर साधारण स्मृत ।

इति । अत एव न स्वार स्वरसज्ञाया प्रतिजानाति शौक्षिकश्चिक्षिकोऽपीत्यर्थ । ऋक्तन्त्रकारतद्व्याख्यातृभि स्वरितस्योच्चनीचव्यतिरेकेण स्वरसज्ञाकरणाभावात् । स्वरितस्य स्थानान्तरसत्त्वे द्व्यन्तरत्वमप्यार्चिकस्य स्वरस्य स्यात् । तथात्वे —

एकान्तरस्वरोऽनृक्षु गाथासु द्व्यन्तर स्वर ।
सामसु त्र्यन्तर विद्यादेतावत् स्वरतोन्तरम् ॥

इति वचनविरोध स्यात् । गाथासु यजुष्षु चातुस्वर्येण स्थानचतुष्टयस्य विद्यमानत्वात् द्व्यन्तर । अस्माक स्थानत्रयत्वेन त्रिकस्वर एकान्तर एव। तस्मादाद्यार्धमात्रोदात्त एव स्वरित । न स्वरित नाम स्वरान्तरमस्तीति ।

For a partial correspondence, cf VPr I 126, TPr I 41, RPr III 4, CA 1 17, Panini 1 2 32 These treatises are unanimous in declaring that the *ardhamatrā* (=half a *mora*) of a *svarita* is *udatta*, or to be more explicit, the succeeding low tone starts

higher than even the preceding high accent, a phenomena, the like of which has been noted in Sechuana, an African language by Prof Daniel Jones (Sechuana Reader p 37) The wording of the rules is clear and the mention of *matra* makes it quite patent that the authors here imply only half a *mora* and not the half syllable But the commentators on these treatises have tried to explain *ardha matra* by half the syllable (i e in short *svarita* ½ mora is *udatta* and ½ *anudatta*, in long 1 mora *udatta* and 1 *anudatta*, in ultra long 1½ mora *udatta* and 1½ *anudatta*) Now, if the authors of the corresponding rules really intended to convey the sense, these commentators put upon them, we would have had *adhtordhamudattam* instead of *matrardhamudattam* in CA, *svarardham* instead of *svarardhamatram* in VPr *yavadardham* instead of *yavadardham hrasvasya* in TPr, and above all Panini who believed in —

'ardhamatralaghavena putrotsavam manyante vaiyakaranah' would never have used the word 'hrasvam' in 1 2 32, (cf Pat 'ardhahrasva śabdo' ardhamatrarudhah', and Hari —

'pramanameva hrasvada,
vanupattam pratīyate' |
VakyaP II 309 10)

—where Kāśikakara (of 1 2 32) and Bhattoji (cf SK, Manorama, and ŚabdaK on 1 2 32) following the commentators on Pratiśakhyas assert that in Panini 1 2 32, the word *hrasva* is redundant and *ardha-hrasva* means half the syllable

RPr III 4 tasyodattatarodattadardhamatrardhameva va' clearly lays down an option between half a mora and the half of a syllable, but even so clear a construction as this, has been wilfully mishandled by no less an authority than Bhattoji who following his own Śakha says 'ardham veti dirghabhiprayam' and the ŚR glosses it with 'etau paksau vaikalpikavityapastam | va śabdastu padapuranayeti bodhyam' | But this is simply absurd will be shown by a quotation from Svarastaka, a ms work in the Library of Mysore (1024) which confirms the fact of option between the two views It runs —

svaritasyaiva purvardha,
maparе tu manisinah |
abhisvaryaiva purvardham,
niyacchantyeva compitam ||

and so on For a similar farfetched statement of Kaiyata and Bhattoji cf my note on 35

In fact, these niceties seem to have been a matter of pretty pure theory, and there were certain Sakhas (cf Vajasaneyi) who took the half of the svarita syllable as udatta and the other half as anudatta but this view is not supported by the wording of the Pratiśakhyas

For the observation that the

first half mora of the svarita was higher than the high accent, cf S Varma, Critical Studies pp 161 162, for a detailed discussion on the relation of accent with musical notes, cf Burnell, Arbi XLI XLVIII

55 This is the rule prescribing the *enclitic svarita* i e a svarita arising in an unaccented syllable which is preceded by an acute, and not again immediately followed by an acute or circumflex The RPr III 9, 10, and CA III 62-63 subdivide the enclitic circumflex into two forms the *tairovyañjana*, where the circumflexed syllable is separated from the acute by one or more consonants and the *pādavṛtta* (the RPr calls it *vaivṛtta*) where a hiatus intervenes The VPr I 117-119 and the TPr XX 6, 7 teach the same thing But the former distinguishes under the *tairovyañjana* a subform *tairovirama* (having a pause between) is occuring when the acute is parted from its enclitic circumflex not only by consonants but by the *avagraha*, or pause which separates the two parts of a compound word Thus in *prajāvat* the enclitic accent of *vat* would be the *tairovirama* while in prājanam that of *nam* would be the *tairovyañjana* simply The *tairovirāma*, then would occur only in the *Pada text* The TPr does not note this pada accent, but allows the name *tairovyañjana* only to a circumflex which follows an acute in the same word if the acute syllable is a final, and the circumflex an initial the latter is to be denominated *pratihata* XX 3 thus in *tatra*, the enclitic svarita of *tra* would be *tairovyañjana*, in *tat te* that of *te* would be *pratihata* The practical importance of these numerous subdivisions of an enclitic accent seem of little importance and our treatise does not notice them But Naradaśiksa agrees with VPr when it states --

> udattapurvam yatkiñcit,
> chandasi svaritam bhavet |
> esa sarvabahusvaras,
> tairovyañjanamucyate ||
> avagrahāt param yatra,
> svaritam syadanantaram
> tiroviramam tam vidyat,
> udatto yadyavagrahah ||
> svare cet svaritam yatra
> vivrtta yatra samhita
> etat padantavrttasya
> lakṣanam śastracoditam ||

56 This svarita is called *ksaipra* The term comes from ksipra "quick hasty' and marks the sandhi as one in which there is a gain of time, or a hastened abbreviated utterance of the semivocalized vowel All the treatises viz RPr III 7, VPr IV 47, TPr X 16, CA III 58 state that in such a case, when the former element of the compound is acute and the latter grave, the resulting syllable is circumflex, and all-RPr III 10 VPr I 115, TPr XX 1 CA

III 58-apply to the circumflex, thus arising, the name of the combination, ksaipra Naradaśiksa also teaches the same thing It runs —

ı u varnau yadodattau
apadyete yavau kvacit |
anudatte pratyaye nityam,
vidyat ksaiprasya laksanam |

The *jatya svarita* precisely corresponds in origin and in quality with the *ksaipra* "The meaning of the term *jatya* is natural, original primitive The circumflex syllables to which it is applied are those which have that accent in their own right and always independently of the combinations of the sentence (Whitney) It is distinct from the enclitic in as much as it is preceded by an unaccented vowel or having no predecessor while the former invariably succeeds an acute This arises from the accented *i* or *u* after a conjunction of consonants ending with *y* or *v*, that is to say no syllable in Sanskrit has an independent circumflex accent except as it results from the conversion of an original accented *i* or *u*, short or long, into its corresponding semivowel *y* or *v* before a following dissimilar vowel' Whitney

Thus kanya represents an earlier kanía, *svar* an earlier su ar and the like The *jatya svarita* then corresponds in origin and in quality with the *ksaipra* and differs from it only in period, arising in connection with the combination of syllables into words, rather than of words into a sentence For the definition of jatya svarita cf RPr III 4, VPr I-111, TPr XX 2, CA III 57 and Narada sikṣa which reads —

sayakaram savam vapi,
aksaram svaritam bhavet |
na codattam purastasya,
jatyasvarah sa ucyate ||

See TPr XX 2, which reads - "sayakaravakaram tvaksaram yatra svaryate sthite pade' nudatta purve' purve va nitya ityeva janiyat

57 This is *praślista* or *praśleṣas*varita The RPr II 7 gives this name to all those cases of combination in which two vowels, or a vowel and diphthong, are combined together into a single vowel or diphthong A *svarita* accent arising in connection with such a combination is, by all the other treatises, called praślista The RPr III 8 says that a single teacher Mandukeya held that the praślista svarita arose in all cases of a praślesa combination, where the former element was acute and the latter grave, and it is well known that the Satapathabr follows this rule of accentuation throughout Panini VIII 2 6 also permits it, whenever the unaccented latter element is the initial of a word But this svarita is not at all of so frequent an occurrence as the general acceptance of this rule would show it to be, because all the Prātiśakhyas

agree in prescribing that a combination into which enters an udatta vowel is itself udatta (see 53), the acute element raising the grave to its own pitch All however allow the exception which forms the subject of the rule (58) and all but the TPr allow also that, which is treated in this precept Cf Naradaśikṣa —

ikaram yatra paśyeyuh,
ikarenaiva samyutam |
udattamanudattena,
praślistam tam nibhodhata ||

If the vowel i and i, both short, are fused together into a long vowel, this vowel has the praśliṣta svarita The illustrations cited by the commentator accord to this For further discussion on the subject, see Whitney, CA III 56

58 'udattamapadyate' does obviously mean *svaritamapadyate*' Svarita is implied, because there is no mention of udatta in the previous sutra Cf note on 53

This is an *abhinihita* svarita The RPr II 13 calls the absorption of initial *a* into preceding final *e* and *o* the *abhinihita* sandhi, while the VPr I 114 and CA III 55 apply this title to the resulting circumflex The TPr XX 4 has for the same accent, the slightly different name abhinihata The VPr IV 59 and TPr XII 9 give rules for the occurrence of the *abhinihita* circumflex in connection with those for the absorption of initial *a*, and define and name the accent in I 114 and XX 4 respectively, when treating the general subject of accent The RPr deals with both matters together, first prescribing the *svarita* in III 7, and then giving it its distinctive appellation in III 10 The Naradasiksa defines *abhinihita* thus —

e–o–abhyamudattabhyam,
akaro nihitasca yah |
akaram yatra lumpanti,
tamabhinihitam viduh ||

60 In the commentary read 'uccānuccasandhisucca eva karyah'

61 A grave following a circumflex has the tone of acute All the other treatises RPr III 11, VPr IV 138 139, TPr XXI 10 CA III 71 lay down the same principle, saying also distinctly what must be taken as implied in our sutra (and the CA III 71) that not only the single grave syllable which immediately follows the circumflex receives the acute utterance but those also, which may succeed it, until the proximity of an acute or circumflex (a rule not stated in our treatise but occuring in every other treatise, cf RPr III 12, VPr IV 140, TPr XXI 11 CA III 74) causes the voice to sink to the proper anudatta tone The RPr and TPr use the term pracaya = accumulation, indefinitely extended number or series" in describing this accent

It may be interesting here to note the rule of rise and fall of the voice in connection with the consecution of the accents, a sub

ject fully treated by all other Pratiśakhyas except that of ours A syllable may be uttered in the three tones i e anudatta, the low or grave which belongs to an unaccented syllable, udatta, the high or acute, which is the proper tone of an accented syllable, and the svarita circumflex, which combines in it a higher and a lower pitch within the limits of the same syllable, and always results, as an independent accent, from the fusion of two originally separate elements, of which the one was acute and the other grave A great complication however arises by the rule that an originally grave syllable, when it follows an acute, receives an enclitic circumflex that is to say the voice, when once raised to the pitch of acute does not ordinarily come down with a leap to the level of the grave but makes its descent in the course of the next following syllable We should thus say *a mit tran* To this there is an exception, that the syllable which would otherwise receive an enclitic svarita remains grave, if an acute or circumflex comes next after it, the theory being that the voice prepares itself for rising to the acute pitch by sinking before it Cf RPr III 9, VPr IV 135, TPr XIV 31, CA III 70

There is yet another complication, and it is this that the unaccented syllables which follow a circumflex, although grave in value, are yet pronounced at the pitch of acute This grave accent with the tone of acute is called pracaya-accumulation Cf RPr III 11, TPr XXI 10 Now the RPr III 23 declares that the first portion of a circumflex should be uttered not at acute pitch, but with a yet higher tone and its latter portion at acute pitch Cf TPr I 41–42 also This being the case, it is quite natural to suppose that the following grave syllables should run on at the same level, i e the acute pitch But the grave, which next precedes an acute or circumflex is not of acute tone, but maintains its original character Cf RPr III 12, VPr IV 140 TPr XXI 11, CA III 74 This is in brief the way of the rise and fall of the tone in the pronunciation of the consecutive accents For details see Whitney, CA III 65

63 In *Pada text* each word stands separate, and a Pratisakhya gives rules for its conversion into the euphonically combined text According to this precept the *pada text* seems fundamental and may be taken as the foundation of the Samhita text Cf RPr II 1, TPr V 2, Yaska, Nir 1 6 1

64 Euphonic alteration takes place in the *padas*

66 Cf Panini II 4 71 In the comm put a fullstop after 'ganasamasah' instead of after *iti* With regard to the gana, cf 'dadhipaya adi gana' on Panini II 4 14 which runs 'brahmaprajapati, śivavaisravaṇau'

(vaiśvanarau Bur), skandaviśakhau, parivratkausikau etc See note on 128 In the comm put a full stop after 'bahuvacanam' For 'kaundinya cf Panini II 4 70, and for the plural in *vanaspati* cf P II 4 12 In the sentence compound 'vyapeksa samarthya is implied

67 Aitareya Āranyaka III 1 5 gives three definitions of Samhita (1) Samhita is the interval between two syllables This is indefinite, because it does not show the nature of interval and it suggests that the syllables in juxtaposition were independent units (2) Samhita is the interval by which the accent or the quantity of two syllables is distinguished This includes accent and quantity and is a more satisfactory definition (3) Samhita is a pronunciation of two syllables which are neither entirely separated nor united This suggests a sound view of syllabication and is practically correct See S Varma Critical Studies p 108 See Yaska, Nir 1 6 1, TPr XXIV 1-4, Panini 1 4 109 with Patanjali (=parah pirkisto yah samnikarsah samsleşah paraspa rena svaranam svararudhanam vyañjananam sa samhita=) the union of separate words in euphonic combination The second Prapathaka (note that the first is a later addition) of our treatise, coupled with the first six rules of the third, has disposed of all matters of general phonetic theory, and laid down such rules as apply to words in their independent form, and it now enters upon what is the chief function of a Pratisakhya i e the registering of these changes, which occur when the padas of disjoined text are put together in the form of Samhita This rule is an *adhikara* applied to all what follows in the succeeding chapters ' Other treatise have equivalent headings, cf RPr II 1, VPr III 1, TPr V 1, CA II 1

68 (a) Cf Panini VI 1 125 The commentator cites mina avyam, bhara indra, dharaya apah as examples but in all these we find sandhi in the SV of Benfey, JS of Caland and the text of Stevenson and the commentator himself gives dharayapah as a counterexample on 71 Moreover, we find example where the *pluta* undergoes euphonic alteration cf tva 3 sya I 129, 165, II 271, kva 3 sya I 142, tva 3 dya I 295 In five situations the *a* standing at the beginning of a pada is elided after a *pluta* vowel Cf vrdhe 3 sman I 239 II 769 (JS has vrdhe 3 asman), ganano3 bhi II 774, grhe 3' mrtam II 1195, ayudhyo3 smakam II 1208, hito3' bhi II 279 Sandhi takes place when *apluta* is followed by a *pluta*, cf apsva3 ntara I 512, abhyi3 tasya I 556, ayatyu3 chantī II 101, hya 3 nga II 288, 860, abhya3 rsan II 408, devatyā 3 madam

II 508, śagdhu 3 ṣu II 927, śarg dhyu 3 gradhanva II 1204 The exact ken of this sutra may therefore be found somewhere else

(b) Dirghatva and vrddhi syllables with a short vowel count for a short tone, those with a long vowel count for a long tone For the sake of musical composition short vowels are often lengthened Sometimes a long vowel is replaced by a short vowel Cf PpS VI 70–108 Besides the short and long tones there are the increased or emphasized tones, the vrddhis According to Burnell the last note of a *parvan* is always emphasized and, in fact, there is always found a lengthening of vowel or ayibhava (ayibhava or aibhava is the change from i i e into ayi or ai, in the same way there is aubhava with the change from u into au PpS VI 109–152) e g SV 1 1 vitave (3 1 2) changes into vi-itoya 2 i (1 2) Which syllables undergo this kind of vrddhi is taught in PpS V 1–118, and herein perhaps lies the solution of the difficulty mentioned above In itoya 2 i (2) sandhi does not take place, because the a of itoya is vrddha = emphasized, lengthened There is no special notation for vrddha

The sign over the syllable means a dirgha syllable, which according to Burnell is 'prolonged beyond the usual length, but apparently does not lose its character of a long syllable The dirgha can be clearly distinguished from the vrddha syllable For details see Vedic Chant p 43 For vrddha in 44 cf Lomaśi śiksa in SS p 456 and S Varma Critical Studies p 180

69 Cf RPr II 56, VPr IV 87, TPr IX 16, 17, CA III 36, Panini 1 1 14

70 Cf RPr I 70, VPr I 94, CA 1 80, Panini 1 1 15 Macdonell, Vedic Gr p 67, Wackernagel, Altind Gr I p 326 note

71 Cf RPr II 61 with Uvata on it The commentator cites here 'kasya vaso stotram haryata a ava' I 228 as an example But we read in RV 10 105 1 *haryata ava* noted by Uvata on RPr II 74 Add to the list of examples carkisada upo nu I 196 (wanting in RV), saca udyat II 102 noted by RPr II 60 But our treatise does not seem to cover piba imam I 191 where a does not stand at the beginning of a pada, but cf 253, in which ba-i is expressly given sraddha it RV 7 32 14 has been noted by RPr II 59, but the same stanza occurs in SV with sraddha hi te I 280 Note also josama indrah II 1140 registered by RPr II 61 RPr II 66 provides for eva agnim RV 5 6 10 In the SV we find sandhi in such situations Cf evamitaya II 716 Other examples noted by RPr II 58–66 are not found in our Samhita and hence they are not noted by the commentator RPr II 67,

Panini VI 1 126 prescribe nasalisation for such uncontracted i, but this is singularly absent in our Samhita Hiatus without nasalisation is seen in TS III 1 11 5 and MS I 4 12 60 14 Cf Wackernagel, Altind Gr I p 315 Oldenberg, RV I 469

72 This is an exception to 69 For a corresponding rule, cf Panini VIII 3 33 In the comm read kim vavapanam, cf Bohtlink on P VIII 3 33

73 Exception to 74

74 For corresponding rules cf RPr I 71 (rodasime RV 7 82 2 noted by RPr II 72 is not noted by RT) Vpr I 93, CA I 75, 76 TPr IV 11, 15, Panini 1 1 11 The dual i or u never change to *y* or *v* nor is the former ever prosodically shortened, though the latter sometimes is The dual i may remain even before i, e g hari iva, but the contraction is written in upadhiva etc noted in 75 Cf Macdonell, Vedic Gr p 65, Wackernagel, Altind Gr I p 321 But there is no provision for somo gauri adhi śritah SV II 546 in our treatise while others note it, cf RPr I 72, CA I 74, Panini 1 1 19

In TPr IV 1 the term *pragraha* = separated, implies that the vowel so designated is exempt from *sandhi*, while other treatises find it necessary to teach by a specific rule that the vowels declared to be pragrhya are not subject to euphonic alteration Cf RPr II 51, VPr IV 87, CA III 33, Panini VI 1 125 Our treatise does not even mention the term *pragrhya* and declares that such and such vowels do not undergo *sandhi*

75 *Upadhiva* and *pradhiva* are not found in SV but are met with in RV 2 39 4 Dampativa occurs in RV 2 39 2 Clearly the rule is a later addition to our treatise For corresponding rules cf RPr II 55, 72 Panini does not provide for such cases, while the Vrttikara does, cf Kaśika on Panini 1 1 11 but he has been refuted by Kaiyata who forms these examples not with *iva* but with *va*, the by form of *iva* Cf Kaiyata on Patañjali 1 1 11, Bhattoji, ŚabdaK on Panini 1 1 11, and Jñanendra on SK Acsandhi, Macdonell, Vedic Gr p 65 n 12, 66 n 9

76 In the sutra ayavave - a + e + o + iu + e (= locative of *a*) Nyune = antah padam Cf RPr II 35, Panini VI 1 114 The word also implies that sandhi is negatived in those situations only, where the metre requires retention of *a* in other places the *a* is elided, though it may stand in the middle of a pada Cf pado' syehabhavat ArS 34 pado' sya 35 This clearly confirms the view of Whitney who says "if there is any rule or system of rules, determining the very various phenomena-which I cannot but seriously doubt-I have been unable to discover any trace of it" CA III 54 In the commentary

navapare is brought down from 75 Cf Panini avyapare VI 1 114, RPr 'yakaradyaksaram param vakaradyapi va bhavet' II, 35, VPr IV 73, though in another sense, of course RPr II 49 prescribes pragrhyasañjna, and of all the examples cited on it SV has only one 'pari vrto atho' SV II 252 = RV 9 39 5 On RPr II 50, pantama vo andhasah RV 8 92 1 tallies with SV I 165=II 63 Compare also VPr IV 82 84 CA III 54, Panini VI 1 115, Benfey, SV Einl XXXI

In the commentary 'trirakrantagrahanat' means trih—i e such examples are only three (a) śaso avratam, only once in I 298 (b) sano avye (twice, I 529, 532, in II 601 529 is repeated) See note on 280 'Akranta grahanat may mean, *v* not joined with consonants that make it liable to krama =doubling (i e *y*, *r*) the *a* of avye, and avratam is therefore not elided

CA prescribe only two rules, II 53, 54, with regard to this sandhi and thus makes short shift of a subject which occupies long passages of the other Pratiśakhyas (cf RPr II 35-50 VPr IV 61 85, TPr XI 1—XII, 8, Panini VI 1 115-121) and has cost their authors a vast deal of labour According to Whitney there is not in the whole work another so discreditable confession of unwillingness or inability to cope with the difficulties of an intricate subject For details about this sandhi in AV cf Whitney, CA III 54

79 Cf go agraya RV 9 71 8 In the commentary we may read go aśvam | go ajinam | go ajinikam | Read ajinikam in 80-81

80 The scope of 79 80 and 81 is covered by one sutra of Panini, cf VI 1 122 Note its bearing on the age of our treatise

81 According to Patañjali and other commentators Panini has not recorded gavaśvam etc He on the other hand prescribes (VI 1 123) avan adesa, thereby forming gavagram, gavajinam etc The original sandhi of the compound *go agra* must have been gavagra Cf Wackernagel, Altind Gr I p 325, Macdonell, Vedic Gr p 66 n 7

82 The exact scope of this sūtra is not known Two explanations may be offered (a) Sandhi does not take place if *tve* is followed by *a* as in tve agne I 38 But as this is covered by 74, the commentator seems to take the sutra 'niyamartham' i,e *a* is not elided after *tve* alone, and that it may be omitted after *te* etc, as is done in yajatam te 'nyat I 75 etc But in SV we invariably find the retention of *a* after this *te* and there are a host of other examples where *a* is not elided after *te*, *tre* etc Cf I, 53, 58, 230, 279, 324, 419, 439, 529, 531, 533, 547, II 75, 85, 88, 89, 100, 103, 108, 173, 181, 222, 836, 237 252, 262, 365, 367, 370, 372, 373, 439, 587, 601, 612, 627, 629, 640, 974, 996 998, 1094, 1095, 1169

It may be argued here on the authority of Patañjali (=nanu ca bhoschandoganam satyamugriranaya niya ardhamekaramardhamokaram cadhiyate sujate esvasunrte adhvaryo odribhih sutam, śukram te envat etc 1 1 2 99) that a half *e* and *o* arise in such situations, and that after them *a* is omitted a fact borne out by Nagesa, who says on the above quoted line — 'sujate e asvetyakaralokhastu pramadil ah Cf the Comm on VPr I 94 against it But the suggestion falls to the ground, when we note that this phenomenon was confined to the Sakhas of Satyamugri and Ranayaniyas alone, who according to the statement of Bhattoji (yad yapi chandoganam madhye satyamugri ranayaniya ardhamekaram ardhamokaram cadhiyate sujate e aśvasunrte iti antah padasthasya vyaparasya *tadiyapratisakhye ardha mekaramardhamokaram ca vidadhati tathapi pratisakhya samakhya baladeva sarvasakhasadharane smin sastre tasya na grahanam* ŚabdaK 1 1 2 55) definitely noted it in their Pratisakhya (not available now) which must have been different from our treatise, which shows no trace of such a thing and which the Carana Vyuha clearly ascribes to the Kauthumas

(B) The second explanation may be that the sutra is not meant for *abhinihita sandhi* alone and that like RPr I 73, VPr I 96, TPr IV 10, and Panini 1 1 13 (Mac Vedic Gr p 66, Wackernagel, Altind Gr I p 325) it prescribes pragrhyatva for *tve*, not only before *a* but before other vowels as well Cf the Comm on VPr I 96 TPr IV 10-11 tve iddhuyate havih RV I 26 6 noted by RPr I 73 occurs in SV II 966, besides tve isah II 1171, occuring 10 times in SV but only twice before vowels If we accept this explanation we can easily account for such case, otherwise not But two difficulties move against this guess (1) The context is not in its favour (2) Why to provide for *tve* alone, when we also have *asme indo* svabhuvam II 511 (the word occuring 13 times in the Samhita)?

83 The RPr II 34 35, VPr IV 61, CA III 53 and Panini VI 1 109 treat the *abhinihita sandhi* as a union of *a* with the preceding diphthong or its absorption by the latter Our treatise on the other hand prescribes an actual loss or omission of the *a*, a fact in which it agrees with TPr XI 1 The elided *a* is to be very often read, as the evidence of the metre shows The sandhi of *e* and *o* before *a* was originally the same as before other vowels Cf Macdonell, Vedic Gr p 66 Wackernagel, Altind Gr I p 324

The stanzas on which RPr ° II 37-40 44, 46 and 48 are based are not found in SV, hence there is no rule for them in our treatise We find however (1) samkrandano'

nımısah SV II 1203=RV 10, 103 1, not noted by our treatise, but registered by RPr II 41 (2) amho tıpıpıiti II 700=RV 7 66 5 overlooked in RT, but noted in RPr 42 (3) nıto pivo I 466=RV 2 22 4 noted by 78 and RPr 42 (4) yavaso'visyan II 748=RV 7 3 2 covered by 76 and RPr 43, (5) mahi trına mavostu 10 185 1 (RPr 45)—mahi trina *maiarastu* I 192 [b] yo adhyetyısıbhih II 647 =RV 9 67 32 overlooked in RT but covered by RPr 47

85 gayatra itavne is not found in RV In abhyr 3 tisya (I 566 bhyı Stevenson Benfey, SV XXIV) sandhi takes place, because r here does not stand at the beginning of a pada and so it is in mrñjantyrsisana II 236 and *yasyrkıabhih* II 938 But how to provide for (a) *abhi rtasya dohana* II 52 where also r does not stand at the beginning of a pada (*pipı ati rtam* II 946 = RV 4 56 7 being covered by 71) (b) adhyetyrsıbhih II 646 asyıjısı II 759 where it ought to have counteracted 109 I would rather have this sūtra like the following one restricted to the words ending in a or a alone, and would guess the solution for *abhi rtasya* in 68 And the fact that this sūtra is meant to cover cases similar to those mentioned in RPr II 35, 64 corroborates my view

86 Cf RPr II 62 In such situations *a* or a is nasalised in the RV Cf RPr II 67, *ugra okah* 8 103 5 (wanting in SV) *puruṣtuta eko* (wanting in SV) bhara ojo 8, 98 10, savaya eva 1 113 1 Nasalisation does not take place in SV and the last two examples are read here bharaojo I 415 savayaiva II 1102 See Benfey, SV Einl XXXI, Wackernagel, Altind Gr I 314 Add visva ojasa I 372 in the comm The sutra, like 85 in restricted to the words ending in *a* or a, otherwise in bhinattyojasa (SV I 297) 109 will be counteracted

87 The examples cited by the commentator are not found in any veda They are certainly Vedik and are drawn from some lost work In SV I 62 *anhasam* stands at the end of the stanza, hence it has no bearing on sandhi Similar cases are dealt with in RPr II 64, 65 Examples like *patha* indra 1 453 are not covered by 71 and the commentator could have easily cited them here but we do not know if these were included in the Śakandhvadigana which was certainly different from the gana referred to in sakandhvadisu pararupam vacyam a vartika on Panini VI 1 94 providing *pararupa* (quite the contrary to our sutra) in sakandhu, karkandhu etc

Note the form of the sutra We would rather have śaka andhukādinam

88 For corresponding rule, see RPr II 74 But what about *bhuvanāni iyase* II 307 = viyase RV 9 86

37 Note nakı ındrı I 203 = nıkı rındra RV 4 30 1, the latter being common

89 This is to counteract 181

93 The punctuation in the commentary may be emended to -
uhhavekam | (1Pr X 1) vıkarah sasthānah (91-92)-ıtyuktam |
The contraction was not so very common at the time, when Samhıtas were composed This is shown by the fact that at several places the metre requires hiatus Cf(ı + a) stavetatıthıh 1 83, devayagnıye 118, ındraśvam 240, brahmarcıta 257, sıñcadhva 385 aśvadrı 398, devaja 419, pavasvandhasa 470, sutasyandhasah 500, sunvanayandhasah 553, somandhası II 327 prasya 1118, narva 1127 a + a in I 70, 420, II 663 963, 1079, 1215, 1224 Indragnı forms four syllables in I 281 II 203, 204, 341 342, 343, but three syllables in II 9 10 266 267 268 423 424 425, 923, 924 925 926 1046, 1055 a + a in II 964, ı + ı in II 541 774 977, u + u in II 724 For details see, Benfey SV Einl L

The rule is general in *loka* and *Veda* For corresponding sutras, cf RPr II 15 17 VPr IV 51, TPr X 2, CA III 42, and Panını VI 1 101 Note the examples tvam (tva | am) and suryasya (su | ūıyasya) The *Padatext* divides sūrya only once at this place For a detailed discussion on SVPp and RVPp cf Benfey, SV Einl LVII--LX

94 Namın All vowels except *a* and a are called namın, because they tend to produce the *natı* or conversion of a following *s* into s RPr I 65, 66, 76, CA II 29 have the same term, while VPr IV 34, 46 etc use bhavın in its place Cf Bhattojı, ŚabdaK 1 1 2 64 The use of *astha* for a, a a 3 is noteworthy and so is *ustha* in 281 *Sandhya* = sandhıja Cf Uvata on RPr I 2, "akarasya ıkarena ukarena ekarena okarena ca saha sandhau yanyaksaranı nıspadyante and this is exactly the view of our treatise in 'ıtı sandhyaksaranı' p 2 But here in 94 and 95 it uses *sandhya* for *ec* and dvıvarna for *aıc* of Panını Cf Bhattojı ŚabdaK 1 1 2 58 'slısyamanı varnadvayasadrśavayavatvāt sandhīyamanamaksaram sandhyaksaramıtyanvartha pūrvacarya sıddha ecam sañjna " The term *dvıvarna* may be yogarūdhı for *yuj* (second and fourth in RPr XIII 39 cf Uvata on I 3] and may signify that *aı* and *au* are composed of two varnas ı e *a ı u* and both these elements are equal being one *mora* each a view singularly attributed to Sakatayana Cf RPr XIII 39 Kalanırnayaśıksa 6 Patañjalı on Panını VIII 2 106 S Varma Critical Studies p 180

Endra is cited by Uvata on RPr II, 16 But in Naıgeyaśakha Benfey has noted *aındram* in SV I 129 459 Cf SV Einl XXXII In I 377 aındram is not a—ındram, but means *Indra sambandhı*

In *kveyatha* 1 271, vīrayendave 360, brahmendraya 390, pavamā

nayendave II 1, *prendra* 89, some ndraya 313, *nendra* 1051, preta 1216, *preddho* 371 paprathosa I 379 etc metre requires hiatus Cf Benfey SV Einl L For corresponding rules cf RPr II 16, 17 VPr IV 53, 54 TPr X 4, 5, CA III 44, 45, and Panini VI 1 87

In a few cases *e* is first changed to *ay* by 111, *y* is omitted by 159, and then *a* is joined with the following *i* by 24 Such instances are recorded by RPr II 70, where meha nasti RV 5 39 1 corresponds to our 'ma iha nasti I 345 Cf Nir IV 1 4 where Scold in vain tries to see a closer relationship between the SV and Nir Cf The Nirukta p 14 This irregular sandhi is frequently met with in Naige yaduvitam which has dvitiyendrah 1 6 1 1 7, trtiyendrah 1 6 1 1 3 See Benfey, SV Einl XXXIII

95 For corresponding rules cf RPr II 18, 19 VPr IV 57 TPr X 6, CA III 50 51, and Panini VI 1 88 In the commentary dvivarnam varnam upadyate is the correct reading 'asthopadhim prakrtam seems better Though the contraction is written, the original vowels must sometimes be restored Cf *praitu* I 56, naitaśah II, 43, *praśnasyauhaso* II 94, *sutasyaujasah* II 1118 See Benfey, SV Einl L, Macdonell, Vedic Gr p 54

96 Note the use of bhasayam This implies that (like Panini) the rest is applied to Bhāṣā and Veda alike, which is wrong, because 76, and 77 are not applicable to Bhāṣā The sūtra obviously is an addition, made probably at the time, when our treatise underwent its final redaction For corresponding rules, cf svadirerinoh| aksadūhinyā mupasamkhyānam || the two vārtikas on Panini VI 1 89 See also VPr IV 58, where the commentator cites turya ūhi | turyauhi | VS 18 27

97 For partial correspondence cf RPr II 72 (which notes praisayuh = pra + isayuh Macdonell, Vedic Gr p 64) and 'praduhodhaudhyesaisyesu a vartika on Panini VI 1 89 with Bhattojis note —"yastu isa uñche yasca isa gatihimsadarśanesu tayordirghopadhatvat isah isyah tatradguna presah presyah' This will make the difference between our treatise and the vartika quite clear

98 For similar rules, cf RPr II 71 (Macdonell, Vedic Gr p 64) VPr IV 55 56, TPr X 14, and Panini VI 1 94 VP IV 56, 'ojatyojorekesam' provides for sahojah etc (but note the SVPp sahah | jah on II 1206) which is covered here by 99 In our treatise the phenomenon is restricted to *upasargas*, but in CA III 52, TPr X 14 its scope has been extended to words like śakalya and so on

99 Cf Panini VI 1 95 and 'otvosthayoh samase va a vartika on P VI 1 94 Our treatise goes further

and declares pararūpa to the compounds in general

101 For corresponding rules, cf CA III 46 (and 47 which is an exception to 48), TPr X 8, Panini VI 1 87, 1 1 51 All prescribe the *sandhi* in a like manner RPr II 32 and VPr IV 49, however treat it very differently, merely prescribing that both *a* and a become *a* before r, without requiring the conversion of the latter into a fact stated by our treatise in 102 and by Panini in VI 1 128

102 101 covers RPr II 32 and VPr 49, but implies *rabhava* (guna) as well, while 102 nagatives the same in the opinion of some i e the authors of RPr and VPr and others, who follow them in that matter Thus it seems to provide for yatha rnam RV 8 47 17, yatha rtavah 10 11 5, yatha rtuśo 10 98 10, 2 24 13, 2 28 5 and so on, and also makes provision for mahna rte SV II 1137, if we construe *eke* as pujartham The commentator on ŚŚS XII 13 5 makes an interesting statement, which may throw some light on the difference between the Rgvedaśakhas On 'na rte śrantasya sakhyaya devah' RV 4 33 11, he says 'apadruto nama sandhir baskalānam prasiddhah tasyo daharanam' Are we to understand from it, that the followers of other śakhas did not admit this sandhi ?

For a list of the examples like those quoted above, cf Benfey SV Einl XXXII RPr II 64 is an exception to II 32 For the corresponding rule in Pānini cf VI 1 128

103 VPr IV 59 provides for aprktas only No corresponding rule is found in RPr, CA, TPr and Panini But see 'rte ca trtiyasamase' a vartika, on which Bhattoji cites sukhena rtah=sukhartah SK *Acsandhi*

104 Exception to 101

105 For corresponding rules of other treatises see CA III 48, TPr X 9, Panini VI 1 91 (va supyapiśaleh 92) and VPr IV 59 which however restricts the operation of the rule to the preposition a alone The TS extends this contraction to prepositions ending in *a*, upârcchati, see Whitney CA III 47 TPr III 9 In the post vedic language this contraction was extended to all prepositions ending in a Cf Macdonell, Vedic Gr p 64 n 2

106 Cp ' pravatsatarakambalavasanarnadaśanamine" a vartika on Panini VI 1 89

Note its bearing on the date of the composition of our treatise

107 Cf Panini VI 1 77

108 An exception to 107 Cf Panini VI 1 127 The declaration of *hrasva* implies pragrhya sañjña Cf patañjali on P VI 1 127

109 For corresponding rules, cf RPr II 21, VPr IV 46, CA III 39, and Panini VI 1 77 The TPr X 15, however restricts the conversion into a semivowel to i, ī and u—a restriction, which might have been made by all, since final ū is

always pragrhya and final r no where in the Vedas comes to stand before an initial vowel Cf Whitney, CA III 39, Macdonell, Vedic Gr p 65 n 4 The fact seems to have been noted by the authors of our treatise who separately formed sutra 107, which is obviously meant for usages seen in Bhasa alone Were it not so, the order of the sutras would have been — asventastanam 107, rmeke 108 and there would have accrued a clear saving of one sutra We may also note here the close resemblance between our treatise and Śabdanuśasana of the Jaina Śakatayana, who lived in the time of Amoghavarsa I, and wrote his work about Saka 789 The sutras are as follows —

RT	ŚA	Panini
रमृस्थमस्वे	अस्वे I 73	इको यणचि 6 1 77
ह्रस्वमेके	ह्रस्वोवापदे 74	इकोऽसवर्णे शाकल्यस्य
अन्त स्थाम्	ऋत्यक 75	ह्रस्वश्च 127
		ऋत्यक 128

It is clear from the above, that the author of Śabdanuśasana was well familiar with the terminology of our treatise, and that while adopting some terms from RT or from some other ancient common source he in the matter of systematisation closely followed Panini

In the commentary RPr II 32 is covered by *asve* (107) *hrasvameke* is to cover Panini VI 1 128, which provides optional *pragrhya tva* for abodhi agnih etc In the comm read 'svarayorityadhikarah | vyabhicara iti ced vikarah sasthāna ityuktam' sasthanah of RPr II 21 is covered by 92 of our treatise

The word *antasthā* designates yan of Panini and its use in feminine gender (cf antastham svam RPr II 21) may be significant Does it not hint at the important fact that Indian Grammarians, regarded *semivowels* not as essentially different from *i*, *u* etc but merely a by-form of the same (antastha vrtti), a form with which they had very often an interchange (as in the samprasaranaform of the vowel gradation)? And the fact that in reality there was no interchange between the so called strong and weak forms and that both of them existed side by side even in Indo European times, seems to have been hinted at by Yaska, who, while discussing the ways of deriving words incidentally remarks 'tadyatra svaradanantarantasthantardhatu bhavati *tad-dviprakrtinam* sthanamiti pradiśanti' Nir II 1 2 Can we not infer from 'dviprakrtinam that both iyaja, and istá, and vásati and uśmási are original forms?

110 (a) The corresponding rule in Panini seems 'tayoryvavaci samhitāyam VIII 2 108, which counteracts VI 1 101 in agna 3 yindram, and VI 1 127 in agna 3 yāśā, a fact corroborated by Kaśika which runs —

kintu yanā bhavatīha na siddham,
yvavidutoryadayam vidadhīti |
tau ca mama svarasandhisu siddhau
śakaladīrghavidhī tu nivartyau ||
ik ca yada bhavati plutapurvah,
tasya yanam vidadhaty apavadyam |
tena tayośca na sakaladīrgho,
yansvarabādhanameva tu hetuh ||

Like hau | atra hau | añja, we have to assume some vowel in 'syagnai' and 'in ai', as is clear from 'svarayorityadhikarah'

(b) gatih i e adding *i* or *u* after a, or *i* after *o* About the definition of *gati* see Simon PpS 520, for ai and ayi see Simon, PpS Einl p 527, note 2 (the ai-bhava is dealt with in PpS III 1—4, 242) In between the a and a vowel a *y* or a like sound is inserted in the ganas of SV Cf Weber Ind Stud IV 252 Oldenberg, RV I 457 ff, Bloomfield on KS 74 19 135 9 The *y* before i, i and e is phonetical, such a phenomenon is recorded in Pali where *y* and *v* are inserted before *i* and *e* For details, cf Wackernagel, Altind Gr I p 338 note

111 Cf CA III 40 VPr IV 47, TPr IX 11, 15 and Panini VI 1 78 RPr II 25, 28, 31 however convert *ai* and *au* directly into a and *e* and *o* directly into *a*, adding that after the a and *a* which come from *o* and *au* a *v* is inserted except before a labial vowel See Macdonell, Vedic Gr p, 67, Wackernagel, Altind Gr I p 326 (274) In the examples cited by the commentator, the reading of B is preferable *y* is dropped by 159 according to Naigī, while according to other teachers it may remain Benfey's SV supports the reading of B

112 Our treatise converts a *n* to visarjaniya, when it is preceded by any long vowel, be it a, i, ū or ṝ The visarjaniya when preceded by a, becomes *y* by 117, only to be dropped by 158, but when preceded by other long vowels, it is reduced to *r* by 115 and an anusvara a consonantal element is inserted by 185 between the vowel and the *r* The process here is then as follows — paridhīn + iti = paridhīh + iti(112)— paridhīr + iti (115) = paridhīṃ r iti (185) This process exactly agrees with that of the CA according to which the process in upabaddhāṃ iha would be like this upabaddhān + iha = upabaddhāh + iha (CA II 27) = upabaddhaṃ̐h + iha (nasalisation of the preceding vowel by I 67) = upabaddhaṃ̐y + iha (II 41) — upabaddhaṃ̐ iha (II 21) This is an example of a *n* preceded by a long a But in examples like ituṃ̐rutsrjate where *n* is preceded by a vowel other than a the CA makes some difference Instead of following the reasonable process of changing *n* into visarjaniya and leaving it for rule II 42 to change the latter into *r* it directly converts the *n* into *r* by II 29 The RPr IV 69 70, 71 also change *n* into *r* and then prescribe nasalisation of the preceding vowel by IV 80 Whitney's remark about

RPr on CA II 29 seems wrong Similarly VPr III 142 specifies the few passages in which the con version of *n* to *r* occurs after i and u See also TPr IX 20 which cha nges *n* to *r*, when it is preceded by i, and to *y* when it is preceded by a

When compared with other Pra tisakhyas, the process of our treatise (i e, that of changing a *n* to visar janiya and then to *r*) seems unne cessarily cumbrous, yet in fact it is wellfounded and correctly carried out It should be noted that "all the cases in which this loss of a final *n* occurs are accusatives plural or nominatives singular (as vidvan) which originally possessed a final s after the *n* and the loss of the *n* before the sibilant, with accompa nying nasalization of the preced ing vowel, and then the disappear ance of the sibilant itself, as in other cases after a and before a vowel, are unquestionably the cau se of the *sandhi* as it finally pres ents itself Whitney, CA II 27 Our treatise then by bringing in the visarjaniya as a step in the process, (like CA II 27) has a de cided theoretic advantage over other Pratiśakhyas Like these tre atises Panini (VIII 3 9 and the series of sutras prescribing *rutva* VIII 3 1—12) also prescribes the change of *n* to *r*

Padamardhiye etc At the end of a pada-an-īn-un remain unch anged before a vowel For passa ges in which—an is unchanged within a pada, cf Oldenberg, RV 1 428, 429 A For the detailed treatment of such a *n*, cf Wacker nagel, Altind Gr I p 330—32, Macdonell, Vedic Gr p 68

Before *p*, finel *n*, when etymolo gically is equal to *ns*, sometimes becomes—mh, cp nṝmh pahi For details see Wackernagel, Altind Gr I, p 331 This change does not seem to have been noted by our treatise For the different readings for nṝ pahi SV II 594, cf Ben fey, SV Einl XXVI

113 This is to restrict the scope of 112 On viśvam apidvisah II 205, cf Benfey SV Einl XXV

114 Cf RPr IV 80 VPr III, 131, 132 TPr XV 1 CA I 67, and Panini VIII 3 2, with Bhattoji's remark about the Taittiriyas Our treatise however, prescribes ranga in the case of a only, in case of i and u it declares the insertion of anusvara, (185) which it regards as a consonantal element TPr XV 2, 3 record this phenomenon as a view of some teachers For *rakta* see raktasañjño nunasikah RPr 1 36 SV 1 571 reads a kalasam madhumantsoma nah sidah |

115 Visarjaniya whether produced from *n* or *s* is implied here The exam ple 'vitraha nibhih seems ill-chosen Cases in which visarja niya is preceded by a are covered by 117 Here the visarjaniya is straightaway changed to *y* and then dropped by 158 By 'dhra

ıguh,' the commentator probably means 'rathebhıradhrıguh SV I 373, where vısarjanıya has been turned into *r* dobha may be emended to dorbha For corres ponding rules see RPr 1 67 IV 27 VPr IV 36, TPr VIII 6 CA II 42, 43, According to Panını the vısarjanīya ıs first con verted into *s* by VIII 3 34 and the same ıs changed into *r* by VIII 2 66 See Macdonell, on euphonic combinations of final *s* before voiced sounds ın Vedıc Gr p 70

116 This rule is applied to those words whose final vısarjanīya represents an original *r* and not *s* and in which accordingly the *r* is liable to reappear before a sonant initial even though *a* or *ā* precede For corresponding rule cf CA II 44 which registers those words of which the final visarjanīya is changed to *r* The RPr I 76-103 rehearse words of which the final spirant is *rephita* and in IV 27 prescribes the conversion into *r* of the *rephita* visarjanīya before so nants And here I may be per mitted to give a detailed compari sion of the RV and SV with regard to this *sandhi* with special reference to the RPr —

RPr I 79 gobhıraksah, as a coun ter example RV 9 107 9-II 348

" " 80 usarbudhah I 44 9-1 40 Several exam ples occur Cf S 1

" " 82-86 Examples cited by RPr I 82-86 Uvata are not found in the SV

" " 87 ma nastarabhımataye 8 3 2—II 770

" " 88-92 Examples cited by Uvata are not found in the SV

" " 93 svardrsam, svaryuvah, svarvıdah svarvıdā etc (VPr I 166) svo ara nah 6 75 19, a coun ter example, is found in SV II 1226 with an important variant

" 94-99 No example

" 100 records exceptions vivo made śıram 10 21 1-1 420, mahyavo arcısa 1 157 1-II 1111

101 sthatar harınam 8 46 1-1 193 jarıta rjuam 10 42 2 cf I 39

102 dos ıvastaıdhıya vı vnı 1 1 7-1 14 cf VPr I 165, upaprayā nto adhvaram a coun terexample 1 74 1 II 727

" " 103 adardarut samasıjo vı khanı 5 32 1-1 315

All the examples mentioned above are covered by 116 of our treatise The VPr I 160-168 gives a similar list and a like rule for the alteration (IV 36) TPr VIII 8-15 treat similar words

For a detailed treatment of this kind of *r*, when it is final, cf Wacker

nagel, Altind Gr I p 335, for a list of root stems in -*u* and -*ur*, cf Grassmann W 1663, for a list of words in which *r* is original, cf Macdonell, Vedic Gr p 72 n 3, for irregular examples, cf Benfey, SV Finl XI For aha eva -ahareva, aksa induh - aksarinduh, udho-ũdhai avo -avar, see Macdonell, Vedic Gr p 72 n 4 Wackernagel Altind Gr I p 334 See also Benfey SV Finl XL and our treatise 176

117 (a) The rule prescribes, that visarjanīya when preceded by *i* is converted into *y* both when followed by a *vowel* or a *consonant* For partially corresponding rules cf TPr IX 10 CA II 41 The VPr IV 37 also prescribes the change of the spirant to *y* before elision but restricts it to the cases of a visarjaniya preceded by a kanthya i e *a* and *ā* The RPr follows a method different altogether It does not change a spirant to *y*, nor does it prescribe its elision but teaches (II 24, 25, 27) that when a spirant is preceded by a long vowel and is followed by a vowel it becomes a and when situated in similar circumstances but preceded by a short vowel it become *a*

(b) It is to be noted that the *y* prescribed by our treatise is a step to its disappearance by 158 It is difficult to ascertain whether the conversion into *y* is a matter of pure theory or whether it gives account of an actual process of phonetic transition Instances like *bhuvayiti* (142) indicate that there was a tendency to pronounce *y* in place of *s* (=z) at least in some parts of the country, a fact clearly borne out by Panini VIII 3 17, 18 Some examples of the insertion of *y* in place of *s* (=z) indeed occur in SV Thus SV I 14 reads (in some mss) bharantayemasi, and II 569 ajaiayidhanah (in St) See also Kathakopa II 11 (Cal ed) yayistaka Note also the tendency (in the Punjab) to pronounce *y* in place of *s* (=z) even in English words like pleasure For a thorough philological treatment of *s* (=z) cf Wackernagel Altind Gr I p 337, Macdonell, Vedic Gr p 70

VPr IV 38 TPr IX 9, and CA II 55 drop the spirant, when it is preceded by a and followed by a sonant consonant, without changing it to *y* The RPr II 24 declares that the spirant, along with the preceding vowel, in such a situation, is changed into a Generally there is no *sandhi* after the elision of *y*, but exceptions are noted in RPr II 68, 69, for which our treatise makes no provision Cf *semam* RV I 14 11 recorded by RPr II 69 = semam SV II 1045

118 Cf RPr II 33, VPr IV 42, TPr IX 8 and CA II 54, which alone of all the Pratisakhyas converts a spirant into *u*, which, of course when combined with the

preceding a becomes *o*, a process in which it exactly agrees with Panini VI 1 114

119 Cf RPr II 33, VPr IV 43, TPr IV 7, CA II 5 and Panini VI 1 113 For the starting point of this *sandhi* cf Wackernagel, Altind Gr I p 338, Macdonell, Vedic Gr p 70

120 Cf RPr II 70

121 parito siñcata (St) but 'parito siñ cata' Benfey Cf SV Einl p XXIV Here—*ito* probably stands for ita+u (cf RVPp X 107 1, paris itah) as *so cit*—sa+u—cit and not sah—cit See also *adopito* 1 187 7 Cf Wackernagel, Altind Gr I p 339 Macdonell, Vedic Gr p 70 n 7 In the comm 'idam ca rūpagrahanam -'ath ritani yathagrhitani nipatyante' Uvata on RPr V 17

122 It is an exception to 116 Cf rūpa ratrirathantaresu rutvam vacyam a vartika on Panini VIII 2 69

123 This also is an exception to 116 Cf TA 4 40 1

124 The original form of udhas was udhar, as shown by the equations, euter-udder Thus there was a clash between 116 and 117, to prevent which the word is included here According to RPr I 96 *avar* also is *rephita* The VPr and TPr do not take notice of these words RPr I 96, 97 however make *avar* and *udhar* as *rephita* Cf Uvata on these rules See also Wacker nagel, Altind Gr I p 339, Ben fey GGA 1846, 831 b 1847, 1486, SV Einl p XLII CA II 52 states that the visarjaniya of these words is not convertible into *r*, a precept utterly uncalled for in that treatise, since no precept has been given there which should autho rise the conversion into *r* of the final of these words Cf Whitney on CA II 52 For the corres ponding rule in Panini cf VIII 2 70, 71 with Bohtlink on them

125 Cf RPr IV 45-64, VPr II 21 TPr VIII 23, CA II 62 and Panini VIII 3 46 In the comm 'yaśah kamayate' seems better But cf Bhattoji samase kim ? yaśah karoti |

126 No exactly corresponding rule is found even in Panini In the comm read kame instead of ka mam ya iti ? ayaskamah' is doubt ful *ya* may stand for atisaya ayas kamah, in that case would be a counter example and may be eme nded to 'ayah kamah'

127 Cf, VPr III 30, Panini VIII 3 38 In the comm read *ayaskam* instead of *ayaskam* and *urasya* in place of *caturasya*

128 Instead of 'kautaskutadinam of our tratise Panini has 'kaskadisu ca VIII 3 48, and I suspect that here he has placed *kaska*, the second word in the gana of our treatise, at the head simply for brevity's sake The two ganas run -

kaskadi —

kaskah, kautaskutah, bhratuṣ putrah, śunaskarnah, sadyaskalah, sadyaskrīḥ, sadyaskrah, (but cf

sadyah krena, sadyah kroma in LSS VIII 3 1, 3) kamsl an, sarpisku ndila dhanusl apalam (cf Bhattoji SK on P VIII 3 45) yajuspatr am, ayaskantah tamasl andah, ayas kandah medaspındah bhasl arah, (P III 2 2?) ahasl arah

kutaskutadi —

kutasl utah, kasl ah, putradiny asputrah, sirasp ad am, adhasp ad am (P VIII 3 47) ayaspatram (VIII 3 46 49) payasl amah (VIII 3 46) ayaspindah (medaspındah in kasl adi), pituspatrah (the word does not occur in RV SV and AV cf RPr 59 61 Bhattoji has pituh putrah on VI 2 133, and bhatuh putrah in kasl adi) sunaspu trah sunaspatah (in the interior of a pada covered by 147 Panini covers this by VIII 3 53) sunas larnah common to both

The above comparison will show that the ganas of our treatise totally differed from those of Panini a fact confirmed by the commenta tor on 66 where he reads 'sarvatra sarvamana (vasvanana)sl andavra bhau, nanadapuravatma u anabhihas patraitiganasamasah Compare this with the dadhipayadi gana (II 4 14) of Panini which runs dad hipayasi, sivavaisravanau skanda visal hau, paravrajikal ausil au, and so on

Note the influence of Panini on the commentator He also puts kasla at the head of the gana

129 sadyaskala is covered by Panini VIII 3 48

130 Read in the comm nyevamprama nam instead of nyekampra The citations show that this sutra cor responds to Panini VIII 3 45, if so, then the use of *samarthye* is quite the reverse of that in Panini VIII 3 44, which corresponds to our 131

131 Punctuate mithunakhye va bhav ati | parosma bhavah | aorhi tam | paravayoge etc is not clear The word sa occurs in 187 only, and that sutra has nothing to do with this phenomenon

132 Cf Panini VIII 3 44, with Tattva bodhini on SK of Bhattoji

133 Cf VPr III 23, TPr VIII 24, CA II 63 and Panini VIII 3 41

134 TPr VIII 24, CA II 63 and Panini VIII 3 41

135 No corresponding rule is found in the Pratisakhyas but cf Panini VIII 3 41 In the comm read duskhamadasulhe ? duskhamidam sal atam (kham — chidram) See Jacobi KZ 25 139 f Kielhorn, Ind Ant 16 345, Epigr Ind I 157 2 180, Wackernagel, Al tind Gr I p 341 note

136 In the comm read *vadhaveyah* (= vadhvayaapatyam)

137 39 Panini VIII 3 43 For par tial correspondence cf CA II 64

140 Panini VIII 3 41

141 RPr IV 47 VPr III 23 TPr VIII 24 CA II 63 and Panini VIII 3 41 For taraskitam see TPr VIII 30, and Panini VIII 3 40

142 Panini VIII 3 40 In the comm read 'puraskitamanam | nayati

tam | Cf 'Madıalı karam vına yante-nıryatayantı' Bohtlınk on Pınını I 3 36 svıbhıurya ıs doubtful I would prefer 'svıbhı ıbhūyatıūpah (-hhūmıu yıtam rūpam sıriram yesım)

143 RPr IV 43, VPr III 62, CA II 65 ınd Pınını VIII 3 50

144 This ıs to deny s ın examples lil e sadhah kr SV I 217

146 RPr IV 44, 45,56, VPr III 26, 31, TPr VIII 28 CA II 66, 67 and Panını VIII 3 51, 53 I do not know why the commentıtoı his included 'pıtuspari' [RPı IV 64] among the counterexımples, where 'dıvah pui' II 534 may sıfely be placed For the prıctice of wrıt ıng *visargas* before s ınd s cf Benfey, SV Einl XLVI

147 Cf RPr IV 42, 46 48, 49 53 VPr III 28, 35 36, TPr VIII 27, CA II 70-74 ınd Panını VIII 3 53 somaspıtı II 224 ıs correct, according to our treatise but cf somah pıtıh RV 9 101 6 (so noted by RPı IV 51) vısvatah pıthuh I 393-II 595 ıs correct accoıding to RT [cf dıvah pıthuh as ı counterexample on TPı VIII 28, Panını VIII 3 51 Bohtlınk] but cf vısvatas prthu*h* RV 8 98 4 specially noted by RPr 53, 57, VPr III 27, CA II 78, and Panını VIII 3 49, and such are dıvasprthıvya*h* 9 31 2 and vıhıtasprthu*h* 2 21 4, not found ın SV ınd sımılar ıs dıvasprsthe on Panını VIII 3 53 pıtuspıta ıs correct ın SV II 745 and RV 6 16 35 [RPr IV 64] but how pıtu*h* pıta ın AV 18 2 49, 3 46 59 [cf Whitney on CA II 73] and mınu*h* pıta I 355 [where RV hıs s ınd which ıs so noted by RPı IV 64] svah pıtıh II 882, ınd svah pıtı II 351-RV svarpatı ın 9 19 2 In RV we find yaspıtı*h* ın 5 51 12 but yı*h* pıtı*h* ın 10 85 39, pu ıvyıs pıtı*h* ın 10 48, 1 but pūr vyıh pıtıh ın 1 153 4 which ıre noted by RPr IV 51

148 This ıs to ıvoıd s ın cases like *bandhuh parıl ah*

149 Cf RPı IV 55 TPr VIII 29 VPı III 25 CA II 80 and Pınını VIII 3 53

151 Before mutes ımmedıately follo wed by s or s finel *s* regulırly becomes vısırjanıya In RV occı sıonally the sıbılant dısappears Cf Macdonell Vedic Gr § 71

For corresponding rules cf RPı IV 31 TPı IX 3, and Pınını VIII 3 35 See also Bha ttojı on P VIII 3 37 Cf prıyı*h* ksıpa*h* II 1176

152 Cf CA II 25 Panını VIII 3 6 According to Whitney CA II 25 ıs ın interpolation, but mırk the order of thıs and the following sūtrı ın CA and our treatıse

153 Cf CA II 27 Virtually a sıbılant ıs inserted before the mute of the same class with the lıtter, ınd the *n* itself ıs replaced by the nasalısatı on of the precedıng vowel (see 185) Cf CA III 133 36 The TPr V 20 gıves a general rule for the

insertion of the sibilant before *c* and V 21 gives all the cases in which it does not take place The insertion before *t* is noted in V 14 and all the cases of its occuren ce are counted The RPr IV 74 registers all those words before which the sibilant is added, as well as before *c* as before *t*, IV 76 See Panini VIII 3 7 In the RV this insertion occurs only when the sibilant is etymologi cally justified that is in the nom sig and acc pl masc almost exclusively though not invariably before *ca* (cf 154) and *cal* The origin of the insertion of a sibi lant is historical Formerly the insertion of a sibilant before *c* and *t* was made after a word which was entitled by origin to a final *s* Cf Macdonell, Ved Gr p 69 Wackernagel Altind Gr I p 333 and the note on p 332, Lanman 516 A note But in course of time the true character of the inserted *s* was forgotten and its sphere of occure nce being considerably extended, it came to be applied to cases, to which it did not historically belong Thus in the other Samhitas the inserted sibilant becomes commo ner, occuring even where it is not etymologically justified, that is in the 3 pl impf, and the voc and loc of *n* stems There are no exa mples of the inserted sibilant before *ch* in the Samhitas In the post Vedic language a sibilant is invariably inserted after *n* before all voiceless palatals, carebrals and dentals Cf Whitney on CA II 27, Bopp Comparative Gr 1 468 478 479 'bhavamstika' of the com mentary may be corrected to 'bha vamstil ate Cf the commentary on CA II 27

Like CA II 27 the precept of our treatise also looks more like a rule of general grammer rather than that of a particular grammer or a Pratisakhya This fact should be noted every now and then in our treatise, and this actually exp lains the name Rktantra vyakar nam of this pratisakhya

154 Rc = the *yoni* of the saman, and not the Rgveda Saman form i e setusama and sukriyasamapana etc are excluded After śukriya we expect some counterexample

155 Cf Panini VIII 3 12 Examples quoted by the commentator do not occure in SV No corresponding rule is found in other Pratiśakhyas

156 budesasasya is a misprint Read lubedesasasya Cf RPr II 80, VPr III 15-17 TPr V 15, CA II 57, and Panini VI 1 132, 133 Panini reduces RT 156 and 157 into one sūtra 'etattadoh sulopo 'koranañ samase hali VI 1 138 and is thus a decided improvement on our treatise

157 Cf RPr V 16 Panini (akoranañ samase) VI I 132 No correspo nding rule is found in other Prā tisakhyas

158 Read maha hi sah' in the commen tary Cf CA II 55, VPr IV 38,

TPr IX 9 CA VPr and TPr do not change a visarjanīya into *y* before consonants They all drop it straight Our treatise on the other hand, changes a visarjanīya, preceded by *a* ā (cf 117) while before vowels and consonants The RPr IV 24 declares that the visarjanīya, along with its preceding vowel, passes into ā, which is an other way of saying the same thing

159-160 The sūtra requires hiatus in the comm Cf CA II 21, VPr IV 125 TPr X 19-23 cite many discordant opinions on the subject According to it *y* and *v* are dropped, when preceded by *a* and ā Ukhya maintains contrary Sāṅkṛtya denies the loss of *v* Mācākīya allowing the loss of both when followed by *u* or *o* Vātsapra holds that they are not lost altogether but only imperfectly pronounced (cf 161) The treatment of final diphthongs in the RPr does not include the exhibition of a final semivowel which is required to be lost and hence there is no such a precept in RPr See Pāṇini VIII 3 19

161 Cf CA (II 24) leśavṛttiradhisparśam Śākaṭāyanasya, where the word leśa means diminution, the word occurring in the same meaning in TPr X 19-23 which declares that Vātsapra holds not the omission but the leśa of final *y* and *v* after *a* and ā and the commentary there explains leśa by *lupta vaduccaranam*-an utterance of them as if they were omitted In the RPr leśa is once found in the chapter treating of faulty pronunciation (XIV 17), where leśa is glossed by Uvaṭa with 'prayatnaśaithilyena' Pāṇini VIII 3 18 attributes to Śākaṭāyana the same doctrine as regards the pronunciation of final *y* and *v* P vyorlaghuprayatnataraḥ Śākaṭāyanasya is glossed by Bhaṭṭoji with 'yasyoccāraṇe jihvāgropāgramadhyamūlānām śaithilyam jāyate' Śākaṭāyana then is to be understood as holding, like Vātsapra that the final semivowels are not to be omitted altogether but uttered with a slighter effort the partial contact (īṣatspṛṣṭam antaḥsthānām) which is the characteristic of them not being completely made The followers of Pāṇini restrict Śākaṭāyana doctrine to *y* and *v* when preceded by *the bhago agho* and *a* (cf Tattvabodhinī on SK), but the VPr IV 127 refers to him as exempting only the word *asau* from the treatment prescribed for *y* and *v* in every other case which treatment however it does not declare to be attenuation but omission

The statement 'ardham va does not attribute the phenomenon to a particular grammarian but as view of the authors of this treatise Does it not indicate that the treatise is composed by the followers of Śākaṭāyana, who adopted their view as their own, and hence did not think it necessary to attribute

it to Śakatayana by name ?

162 See note on 161 In SV II 144 St reads ya rtavrdhavrtasya, while Benfey has yavrtavrdhavrtasya Cf mitravarunavrtavrdhavrtaspa RV I 2 8, yavrtavrdhavrtasya RV I 23 5 Cf Benfey, SV Einl XXIV But we must be very cautious in fixing the text of the Vedas on the basis of this kind of comparison, because a particular reading may belong to a particular sakha and may not be acceptable to others For example here the reading with *v* which is correct according to 162 may be acceptable (in the SV) to the followers of Naigeya Sakha and may not be liked by others, who agree with 160, and Benfey's SV is anything but the text of the Naigeyas See also SV II 198 where St reads varunarta which Benfey emends to varunavrta on the ground of RV I 2 8

163 *v* is not omitted before *rta* in the opinion of Naigi (aprapti) as well as others (160)

164 Cf 'avyaktanukaranasyata itau Panini VI 1 98

165 Cf 'namreditasyantyasya tu va P VI 1 99 patatpatadıti or patatpa teti from patatpata+iti Note that the sphere of Panini V 4 57 with the two vartikas (i e dvau visak site dve bahulam, nityamamredite daciti vaktavyam) is different from that of our sutra

166 See note on 128 Cf Panini VI 3 109, where Bhattoji quotes —
bhavedvarnagamaddhamsah,
simho varnaviparyayat |
gūdhotma varnavikrter,
varnanasat prsodaram ||

167 Cf CA II 18 VPr IV 98 marks the loss of *s* from the root, *stambh*, but omits all mention of *stha* The TPr V 14 includes such cases in a more general rule, that *s* is dropped, when preceded by *ud* and followed by a consonant See Panini VIII 4 61

168 The commentator offers little help in the exposition of the sūtra, the exact scope of which can only be inferred from a critical comparison with CA III 30 VPr, IV 110, and TPr XIV 23 and in a way from Panini VIII 4 50 Let us take CA which prescribes doubling by samyogadih svarat (III 24 = 269) and then by 'sasthane ca' (30—168) negatives it in the case of a consonant which is followed by another of the same class Similarly TPr XIV 1 (svarapurvam vyañjanam dvivarnam vyañjana param=269) prescribes doubling of the first of conjunct consonants and then says 'savarnasavargiyapara h (23=168), that a letter followed by one homogeneous with itself or one of the same mute series is not duplicated When read in the light of the above quoted rules of the two Pratisakhyas, our sūtra "tulye (tulyesthane lupyate) can be easily reduced to this much, that a letter is not doubled by 269, when followed by its savarna which is another way of saying the

same thing Thus in 'vahanti' I 25 31 *n* is not doubled, isantokaya (= iṣam + to 180) n, in imastu *s* (obtained by 269 which is not restricted to 'hrasvatpurah' 263, cf *vedyam* in the comm of 169, VPr IV 102 prescribes the doubling of *t* in such cases, while our treatise does not), in indra *n*, (the omission of *y* cannot be meant), and in yavahuh sajuja (= huh + sa 177) s In the counter example 'surupa id gomau *d* occasioned by the doubling (269) may be omitted but not the original *d*, which is here not followed by its *savarna* letter We must note here that the savarna in TPr XIV 23 applies only to an identical letter and to the nasal semivowels into which *n* and *m* are converted before *y* *l* and *v* by TPr V 26 28 = 181 Thus while TPr denies doubling of v̆ in devav vahanti', our treatise (169) makes it optional That the above mentioned is the ken of this precept is hinted at by the comm who says 'punah punah prasangaśca' (= again doubling by 269 and again omission by 168)

169 In the sutra, rat = svarat stha = antasthā, ajare - ajapare (- re - pare, as rīdi - paridi in 26) This sutra is meant [1] to make 168 optional before semivowels and [2] to deny the same before letters that are followed by *ac* Cf 'anacica' VIII 4 47 According to this the *c* of *accha* I 523 should not be omitted [cf VPr IV 25] But Benfey adopts 'acha every where, which may indicate the absurdity of blindly following the mss, which were very often copied and recopied by ignorant scribes That a careful editor of the Samhitas ought to disregard as of no authority or consequence, the variations or the unanimity of his mss upon such points, and to adopt uniformly the reading prescribed by the Pratisakhyas was suggested by Whitney on TPr V 24 Our sūtra would then restrict the ken of 168 to forms like indrah rastram, bhrastram, candrah, and these are the very examples quoted on Panini VIII 4 50 'trip rabhrtisu Sakatayanasya' which means that according to Sakatayana no duplication takes place in a group of three or more letters And it is a pity that Burnell without making a thorough study of the text remarked in his introduction to RT (p XI) 'but of all his distinct and peculiar opinions there is no clear trace in the text'

170 For corresponding rules, cf RPr IV 29, CA II 19, VPr IV 35 TPr VIII 16, Panini VII 3 14, Wackernagel, Altind Gr I p 325, Macdonell Vedic Gr p 72 Stevenson reads 'yukta barhi ra' cf Benfey on it in SV Einl XXVI When *r* is dropped, the final vowel is lengthened by RPr IV 29, VPr IV 35, TPr VIII 17, CA III 20 (which is a bit deficient, Whitney) and Panini VI 3 111, and since our treatise does not give such a rule, the commentator prescribes a vartika 'rapūrvayośca dir

ghatvam ' For othei vartikas, cf the comm on 226, 236, 243 245 etc

171 For similar rules, cf RPr VI 2, TPr XIX 5 VPr IV 108, CA I 94, and Panini VIII 4 33, 55

172 Cf VPr IV 119, CA II 4 and Panini VIII 4 55 Final consonant is assimilated in quality to the following initial, becoming voiceless before a voiceless consonant and voiced before a voiced sound as in in *yattra* RV 1 15 10 There is a tendency to write 'ksi pajjyam' for ksipajjyam' (RV 4 27 3) and 'tatva yami for 'tattva yami in some mss For its justification see Wackernagel, Altind Gr I p 327 and my note on 271 In TS 1 2 7 1 samyatte - samyal te and here a final guttural has become a dental before a dental A similar example has been noted by me in Samhitantra where we have *acchlokam* for rk lokam cf note on 179 Here the assimilation has extended its sway to the place of articulation as well Cf Wackernagel Altind Gr I p 328 (277A)

173 The Pratiśakhyas are unanimous on this point Cf RPr IV 3, VPr IV 121 TPr VIII 2 Panini VIII 4 45 allows either the unaspirated sonant or the nasal before a nasal, while ms usage is invariably in favour of the nasal See Macdonell, Vedic Gr p 67, Wackernagel, Altind Gr I p 328 c SV I 279 (Benfey) reads '*udag nyag va*, while the commentator requires 'udan nyag va'

174 Cf RPr IV 12, 13, VPr IV 97, CA II 17 and Panini VIII 4 63 TPr V 22, 24 prescribe the change of *t* and *n* into *c* and ñ before ś and V 34, 35 the conversion of ś into *ch*, when preceded by any mute excepting *m*, Valmiki (V 36) also excepting *p* and Pauskarsadi (V 37) denying the changes, when s is followed by a consonant and denying in this situation also the change of the preceding *n* into ñ For details see Whitney CA II 17 'maghavañ chagdhi according to Wackernagel the process of euphonic alteration here is a bit different He thinks that in such examples an insertion of *t* (similar to that before *s* 187) takes place before ś, that is vajran snathihi may become vajrañ śnathihi or ñchn a (through ojriñcsna for jrint sna) Cf Wackernagel, Altind Gr I p 332 and the rule 280 a on 331 , Macdonell, Vedic Gr p 69

175 Cf Panini VIII 4 63 and the vartika 'chatvamamiti vacyam' on it Read 'na nagih | ścota yata, śnathi, slokam, śnaśati, śma śruni iti pratyayah | For śnathihi cf Wackernagel, Altind Gr I p 331 On VPr IV 96 is cited 'adi tyañ smasrubhih See also YvŚ 123 For slokam, cf 'acchlokam' on 179, which in the opinion of some will be 'akślokam Examples for other words are not traced in SV and RV (For such a case in RPr cf

Uvata 'vada, migyamudahranam on VII 33) For 'scyotati' Bhattoji cites 'val scyotati on the vartika quoted above

176 RPr IV 5, VPr IV 122, CA II 7 agree with our treatise on this point The same doctrine is attributed by the TPr V 38 to Plaksi etc TPr V 39-41 declare that in view of some, the *h* remains unchanged, while the Mimamsakas and others hold that an aspirated sonant is inserted between the final surd and the *h* Panini VIII 4 62 allows the *h* either to remain unchanged or to become the sonant aspirate See Macdonell, Vedic Gr p 73

177 The meaning is that usma i e visarjaniya is converted into the spirant corresponding in position with the following letters Thus before *c* and *ch* it becomes , before *t* and *th* s before t and th s before s, s s it is changed into each of those respectively before *k* and *kh* it becomes jihvamuliya and before *p* *ph* it is converted into upadhmaniya Visarjaniya itself then does stand in Samhita before a pause CA II 40 agrees with it the VPr III 9 12 gives as taught by Sakatayana the doctrine of TaI -namely that visarjaniya becomes a sibilant before a sibilant and jihvamuliya and upadhmaniya before gutturals and labials, (while according to III 10 Sakalya leaves visarjanīya unchaged before a sibilant) and itself maintains III 11 the visarjaniya before gutturals and labials, VPr III 7 prescribes its conversion into s before *c* and *ch* III 8 declares the change into *s* before *t* and *th* and III 13 rejects the visarjaniya altogether before a sibilant followed by a surd mute TPr IX 2, 3 agree with our treatise TaI e RI (151) TPr also declares that visarjaniya remains unchanged before *ks* It then rehearses the different opinions of other teachers in IX 4, 5 and IX 1 The RPr treats at considerable length the changes which TaI compresses into a single rule RPr IV 31 completely agree with our treatise, excepting the case of a sibilant followed by surd mute before which the visarjaniya is to be dropped by IV 36 IV 33 34 permit the retention of a spirant before guttural labials, and unaltered sibilants Thus we see authorities vary on the treatment of visarjaniya before surd letters, the point on which they all agree being its conversion into s and s before dentals and palatals See also Panini VIII 3 35 which declares that visarjaniya remains unaltered before surd mutes if they are followed by s s and s and VIII 3 36 which allows a visarjaniya either to remain unchanged before s s s or to be changed to the corresponding sibilant See also the vartika kharpare sari va visargalopo vaktavyah which prescribes omission, retention and its alteration into sibilant According to Whit

ney the assimilation to a following sibilant was a more primitive mode of pronunciation than the retention of it, which has become prevalent in the later language, a fact fully borne out by old mss Cf Whitney on CA II 40 In the commentary read jihvamuliya before *k* in divah (ᳵ) kakutpatih and upadhmaniya before *p* in pathh (ᳵ) prthivyah

For the treatment of final *s* before dental *t* and cerebral t, cf Macdonell, Vedic Gr p 70, 71, Wackernagel, Altind Gr I p 339

In the commentary 'dusvapnyam' may be read 'dussvapnyam' For the tendency of spelling rayi syat (= rayih + syat), śuci sma (= śucih + sma), gobhi syama (= gobhih + syama) cf Benfey, SV Einl XLI

178 For corresponding rules, cf RPr IV 9-11, VPr IV 95, 96, TPr V 22-24, CA II 10 11, and Panini VIII 4 40 There seems hardly any agreement among the Vedic mss in the treatment of final *n* before consonants in general and before *c*, *ch* and *t* in particular, and there is "hardly any passage in which all the codices agree either to make or to neglect the assimilation" Whitney We shall concern ourselves here mainly with the SV, where *n* has been virtually superseded by anusvara –

(1) *n* before *c* is represented by anusvara in asmam ci II 770, vajrim ci I 408, RV has a variant, vajrin citra II 213, yāmam citra∘ I 135 For such examples in the RV mss cf Benfey, SV Einl XXXVII

(2) *n* before *ch* sam chukra I 83, maghavam chagdhi I 274, ∘vindam chisti∘ II 258, sī dam chyeno II 167, asmam chatru II 1219, rurukvam chatra II 1227 For such cases in the RV cf Benfey, SV Einl

(3) *n* before *j* vidharmam jana I 385, bhrajam jyoti∘ II 377, maghavam jyok II 1154, gacham jaro II 724 arnavam jagamyah I 340 For RV cf Benfey

(4) *n* before *t* ajigīsam tam I 372, maghavam tubhyam II 219, samam tapa II 779, avīm tmanā II 435, śatrum tadhi II 1227, dasyum tanubhih II 337 For RV cf Benfey In Panini V 4 118 Bhattoji has 'ajna' while Mahabhasya has 'añna also Cf Bohtlink on it

n is required to be assimilated with the following *cavarga* by RPr, VPr, TPr, RT and Panini It is assimilated to the following *j* according to CA (II 11) as well But even before *j* we find anusvara Why ?

There has been a great similarity between *m* and *n* in the matter of *sandhi* Barring a few stray situations (like samrat) *m*, when followed by a consonant was not allowed its distinct independent existence It was assimilated with the following *mute* (and *antastha*) by RPr IV 6, TPr V 27, VPr

IV 12, CA II 31, RT 180, and Panini VIII 4 58 It was turned into *dot* before *r* and *spirants* by RPr IV 15, TPr V 29, VPr IV 1, CA II 32 and Panini VIII 3 23 But there arose a tendency, probably for conveni ence sake, to show *m* by the *dot* even before *mutes* and *semivowels* noted by our treatise in 182, and by Panini in VIII 4 58 and 59 This tendency slowly gained grou nd till it completely superseded the phenomenon of *parasavarna*

Exactly the same thing occured with regard to *n* VPr IV 2 turns *n* into anusvara in the interior of a pada, and a similar phenomenon is recorded by Panini in VIII 4 24, in which CA goes further and makes the use of anusvara a uni versal usage Cf Whitney on II 11 see also 34 Preceded by a long vowel and followed by a vowel or *y*, *v*, and *h*, the *n* was unanimously turned into either anusvara or anunasika (cf note on 112), follow ed by *c*, *ch* or *t* it gave rise to *s* (153) which in turn changed it to either anusvara or anunasika Thus in *sandhi* the letter *n* was, in a vast number of cases, repre sented by the *dot*, and no wonder if this *dot*, helped by the process of simplification, superseded *n* even before those letters where its use was correct, and prescribed by the grammatical treatises

Thus before *d* we find *n* repre sented by anusvara in vrsam dya vā I 93, devam deva I 100, hari vam dadhe I 223, agmam devasya I 435, vidharmam devebhyah I 521, nvasmim dadhra II 77, kra mdam deva II 110, maham devo II 284 kinvam diva II 309 kiamdam devo II 310, sedham durita II 666, midhumam drap sah II 719, dhumim divo II 802, stabhayam divo II 896, ma ham deva II 1110, asigran deva II 1166 Before *dh* we find a variation in SV I 344, before *p* *n* is changed to ✕ by (Panini VIII 3 10 37, for which there is no rule in our treatise) or ⌄ Cf nr⌄ pahi RV 8 84 3 = nr ✕ pahi SV II 594, but nrn pahi in RV I 174 1 For *n* before *l*, and *s* see Benfey SV Einl XXXIX

The process of simplification had gone to such an extreme by the time when the Samaveda mss (on which Benfey based his edition of SV) were written that, of assimi lation, we do not find in them even a single example, and this was probably the reason why our commentator imported 'paśyañjan mani' from RV 1 50 7 and it is no wonder if the scribes have not followed the practice of assimilating the *n* to the following *cavarga* even under that rule which prescribes its observance

In the commentary adopt *bha van pare* instead of *pare* For the euphonic combinations of final *t*, cf Macdonell, Vedic Gr p 68, 69,

Wackernagel, Altind Gr I p 328

179 There is no difference among the different authorities with regard to the combination of *t* with either *ś* or *l*, though there are differences in the mode of statement of the rules See RPr IV 9 10 VPr IV 13 96 CA II 13, TPr V 22 25 and Panini VIII 4 60, 63 'ṛkślokah is doubtful But cf 'vakchete' on P VIII 4 63 In the commentary of Samatantra once occurs rcchlo kam' (perhaps due to the change of the space of articulation, as *t* is found in *samyatte* for *samyal te* Cf Wackernagel, Altind Gr I p 328) For the treatment of final *n* before *l*, cf Macdonell, Vedic Gr p 69

80 For corresponding rules, see RPr IV 6, TPr V 27, VPr IV 12, CA II 31, and Panini VIII 4 58 The mss and printed texts usually represent this *sandhi* by the anusvara sign The actual change of *m* to *n* before dentals led to some errors in the *pada text* of RV Cf Wackernagel, Altind Gr I p 332, Macdonell, Vedic Gr p 68 tvanka stha St has tva kastha 'triṣtum makare' preferable, here *m* is not turned into anusvara

81 2 CA II 32 omits *m* before antastha and usman, but this omission carries with it the nasalisation of the preceding vowels, CA II 35 however declares a nasal *l* before *l*, the RPr IV 15 changes *m* into anusvara before the spirants (see 183) and *r*, but makes it before *y*, *l* and *v*, a semivowel nasalised (see IV 7) VPr IV 1, 4, 10 agree with the above, but IV 5 declares that Kasyapa and Śakatayana hold that *m* is dropped The TPr XIII 2 prescribes the omission of *m* before the *spirants* and *r*, but converts it (V 28) into the nasalised semivowel before all other semivowels Cf Panini VIII 4 59 Forms like *yamyamana* and *apomlukta* show that final *m* originally remained unchanged in sandhi before *y* and *l* (Wackernagel, Altind Gr I p 334) and forms like *jaganvan* point to its having at one time become *n* before *v* in sandhi Macdonell, Vedic Gr p 68 Read 'krvim̆ yatha' and so on in the commentary It is to be noted that while VPr IV 5 declares that according to Śakatayana the *m* is dropped, our treatise changes it to semivowel

183 Cf VPr IV 1, TPr V 29, RPr IV 15 and Panini VIII 3 23 Before *r* s s *s* and *h* final *m* becomes *anusvāra* From its original use before sibilants and *h* anusvara came to be employed before the semivowels also This is shown by 182 In the post Vedic language anusvara came to be before mutes and nasals also The compound 'samrat shows that *m* originally remained unchanged in *sandhi* before *r* See Wackernagel, Altind Gr I p 334, Macdonell, Vedic Gr p 68, and my note on 178

184 Cf Paṇini VIII, 3 26, 27

185 114 is meant for those cases, where the visarjaniya has been reduced to *y* only to be omitted by 158 The present precept covers those cases, where the visarjaniya is reduced to *r* According to our treatise then, the ranga is a nasalisation of the preceding vowels, while anusvara is a consonantal' element, which is inserted between *u* and *r* in 'rturanu' and the like This distinction is also admitted by Panini VIII 3 4 The TPr XV 1 prescribes the nasalisation of the preceding vowel in case of the conversion of *n* into *r*, a *spirant* or *y*, also when the *y* is omitted, or in case of the omission of *m*, while TPr XV 2 adds that some deny this and XV 3 directs that an anusvara is inserted in between It should be noted that the TPr is not perfectly decisive upon the question, whether the socalled anusvara consists in a nasalisation of the preceding vowel or in a nasal consonantal element following the vowel See Whitney on TPr II 30 For corresponding rules see RPr IV 80, VPr III 131, IV 4, and CA 1 67

186 CA II 9 VPr IV 15, and TPr V 32 are virtually in agreement with our treatment as regards the insertions, while RPr IV 16 merely mentions them as enjoined by some authorities See Panini VIII 3 28 The insertion of these tenues after the nasals is a purely physical phenomenon and is quite natural Cf Whitney, CA II 8 9

187 In the commentary 'sayī' may be read 'saye' Cf Bohtlink on P VIII 3 30 Before the dental sibilant final *n* remains and a transitional *t* is inserted e g 'mahant samudrah' I 429 In such cases the *t* is organic From such survivals it spread to cases where it was not justified Cp Wackernagel Altind Gr I p 332, Macdonell Vedic Gr p 69 The mss however do not uniformly follow this rule Cf Benfey, SV Einl XXXVIII, Burnell, Shpbr p XIII In English a final *t* is very often added after *n* as in *pleasant tyrant peasant* Here the *t* is added on the analogy of the alternation often found in OF between a singular in—*nt* and a plural in —*ns* Just as the singular *merchant* corresponded to a plural in —*ns*, so also a singular *peasant* was formed to the plural in—*ns* For details see O Jesperson A Modern English Gr I p 220

For corresponding rules, see RPr IV 17, TPr V 33, CA II 8, and Panini VIII 3 30 SV II 767 *yat sam* (St) may be emended to *yant sam* Cf Benfey, SV Einl XXVI

188 Read 'sattsvaitikayanah,' like 'pratyannaitikayanah, udannaupagavah Patañjali I 1 2, Bhattoji Śabdak 1 1 2 57

189 TPr V 6, VPr V 43, CA IV 78 and the vartika (sampumkanam so vaktavyah) on Panini VIII 3 34

190 TPr V 7, and Panını VI 1 135, 136

191 This rule sounds peculiar This is apparently meant to show the function of the past perfect, which does not come in the ken of a Pratiśakhya For the insertion of *s* cf Panını VI 1 135

192 RPr IV 85 87, VPr III 53, Panini has (VI 1 137–139) three sutras, while our treatise serves the same purpose with one In the comm read '‸obhiibhan‸*im* pari skitam' SV II 683

193 Panini VI 1 148

194 Panini VI 1 1)7 which includes in it pariskiti lastini, and rathasya (cf 209 a separate rule for it) lasl uh lasl andha tadbi hatoh ku ipatyo coi adevatayoh sut talopasca (cf 211) and prattum patau ‸avi kutiri |

195 Panini VI 1 149

196 No corresponding rule even in Panini He on the other hand notes 'apaccatuspaccha kuni isvalekhane VI 1 142 on which vartikakara says 'sudapi harsadisvevi vakta vyah, kiratei hasa ijivil akulay ik at anesvati vacyam' Cf Bhattoji on it In the comm 'apakii aty iny at' would suit better

197 Panini has two sutras for it, VI 1 140 141 In the comm read pari kham

198 Panini VI 1 150

199 Panini VI 1 113

200 Panini VI, 1 146

201 Panini VI 1 144 Cf Bohtlink on it

202 Panini VI 1 135 Our treatise restricts the word hariścandra to the rc Cf 207

203-4 Panini VI 1 145 Panini leaves the use of this word in *anācarite* (204) unnoticed, while our treatise overlooks its use in sevitasevita-dese'

205 Precisely the same rule is found in Panini VI 1 147

206 No corresponding rule is found For askrah vahasah, cf ŚŚS VIII 21 I 'vaisvadeviyam nivit saha purvaih pañcabhirunatrimsadava sana' The reading in Nividadhya ya is asl rah' For *askra* cf IS 1 5 8 5, 2 5 8 6, VI 3 8 1

207 Cf RPr IV 84, VPr III 54, and Panini VI 1 151, Macdonell, Vedic Gr p 74 Mark the SVPp harih | candrah but su | candrah and puru | candrah According to Bhattoji Panini VI 1 151 provides for hariscandrah and suscandrah in *mantra* and VI 1 153 for hariscandra in *loka* But I would rather have 151 for sus candrah and puruscandrah etc and 153 for the two words menti oned in the sutra

208 Exactly the same rule is found in Panini VI 1 155

209 Cf paraskaradi‸ana on Panini VI 1 157

210 Cf 'maskaramaskarinau venupari vrajakayoh Panini VI 1 154 Jñanendra, the author of Tattva bodhini says 'maskarasabdadinina matvarthiyenestasiddhau maskari grahanam parivrajaka evayam pra

yogo yathā syādityevamartham Against this view of Kaiyata on 154 Bhattoji in his SK remarks -

'maskaraśabdo vyutpannah, tasya sudīti nipatyate This remark is very significant, inasmuch as it indicates in a way that this sūtra and others *which treat avyutpanna words* are not Pānini's his own, who held that the Unādis are not derivative words (cf Vārtikakāra, Patañjali, Kaiyata, Bhattoji and Nāgeśa on 3 P 3 1) but who in order to make his work complete and thorough, adopted them and the sūtras like the present one from Śākatāyana (Nāgeśa ŚS on P 3 3 1) who in his *Naunkta Vyākarana* (ŚS on 3 3 1) proposed that all words were derivative (Nir I 4) and did accordingly give derivations of difficult words, some of which may have been adopted by Yāska in his Nirukta It is quite probable that in parallel passages, found in Pānini and Rktantra, the former stands a debtor to the latter, which was perhaps (1) originally written by Audavraji, (2) was improved upon by Śākatāyana (3) and was finally brought to its present form by his followers For details see introduction

211 Cf VPr III 52 *taskarah tatkaro bhavatīti* Yāska Nir III 3 14 2 and 'tadbrhatoh karapatyoścora devatayoh sut talopaśca in kaska digana

212 The sutra prescribes lengthening for bhasa alone But cf RPr 'paryabhyapapiti vitavrvarne IX 6 Pānini would construe pravrnu te etc as pra + a + vinute and so on

213 VPr III 125 and RPr VII 6

214 Pānini VI 3 117

215 No corresponding rule is found The RPr devotes three chapters (VII-IX) to the subject of the irregular prolongation of vowels In VPr the same subject occupies the sixth section of the third chapter (III 95-128) and one rule in the seventh in the TPr it occupies the third chapter which however, inverts the form of statement adopted by other Prātiśākhyas and details the cases in which a vowel which is long in Samhitā must be shortened in the *pada* The method of stating the phenomenon of prolongation adopted by different treatises is so varying that little would be gained by any detailed comparison

216 RPr IX 216

217 VPr III 130

218-9 RPr IX 1, VPr III 103, CA III 9, and Pānini VI 128-129

220 CA III 10 and 'suno dantadam strakarnakundavarahapucchapade su dirgho vācyah a vārtika on Pānini VI 3 130 In the comm read sva vit | śvavit | vit | śva padah | śvapadah | pad | śva varahah | svavarahah | varaha | and so on It was customary to repeat the word after citing its example

221 Cf Pānini VII 3 90 and 'asarva namnah on it

224 Cf Panini VI 3 137 Cf Bhattoji on this sutra, and Bohtlink on II 2 27

225 Panini VI 3 125 126

226 Panini VI 3 47, 49 The commentator in 'abhivavameke dviśabdasya' is referring to dvyastanah samkhyayamabahuvrihyasityoh VI 3 47

227 CA III 2 Read in the comm astipadam | istapadam | pada | istagoyuktam | istagoyuktam | goyukta | and so on Cf note on 220

228 CA III 1, and Panini VI 3 137 There is no *avagraha* in turasit in the *pada text* of the SV and RV For jalasat cf Bohtlink on VI 3 137

229 Panini VI 3 117

230 RPr IX 6 Panini VI 3 116 restricts the operation to seven roots

231 RPr IX 7 VPr III 106 CA III 12 and Panini VI 3 122 SV II 466 parinasam St, parinasam Benfey, SV II 853 parivrtah St, but parivrtah in Benfey

232 Panini VI 3 122

234 CA III 11 Panini compresses this sutra into two syllables 'dasti' VI 3 124, where Bohtlink cites nitta vitta, paritta For *t* cf Panini VII 4 47 and Yaska 'prattamavattamiti dhatvadi eva śisyete Nir II 1

235 VPr III 130 Note the brevity in 'ikah kāse Panini VI 3 123 Mark the anusvara for *n* in pratikasam (= n) in the comm

236 Cf CA III 16 with Whitney s exhaustive note VPr III 130, Panini VI 3 135, RPr VII 12, 15, 21, 24, 27, 29, major portion of 30 greater portion of 33 35, 36 37, 39, 40, 46, 49, 50, 51, 80, IX 35 are practically covered by the general rule of our treatise It should be noted that our treatise avoides rehearsing examples and like Panini prescribes a general rule which covers several situations Note that while in SV II 532 St has jahī visva Benfey reads jahi visva See Benfey, SV Einl XXV

237 RPr VII 23 26 VIII 1 4 are partly covered by this See also Panini VI 3 133 SV II 615 puru (St) but purū in Benfey Our treatise supports the latter

238 RPr VIII 8 In SV II 190 St, has 'visvasmai svardrse but Benfey reads 'visvasmā i svardrse (isvar = itjsvar cf Pp) and the note on 271, Benfey, SV Einl XXV) In SV II 381 St has 'pari yanti but Benfey 'pari yanti which is correct according to our treatise Cf the comm '*upasargo na*' In II 332 St has 'vanāni ca but Benfey 'vanani ca' the latter being correct

239 RPr VII 13, and Panini VI 3 134 In SV II 596 St has 'abhihisatya,' but Benfey 'abhi hi satya 'dantye pratyaye' support the latter But why not abhi deva ayasyah ? In fact this kind of lengthening mainly depended upon the requirements of the metre for which see 'lengthening of final short vowels in Arnold, Vedic metre p 115

240 RPr VII 43, 44, and Panini VI 3 134

241 RPr VIII 18 is covered by this

242 VPr III 111, and CA III 4 Mark that our treatise takes 'yuyotana' as two words and the SVPp makes *avagraha* in 'krnotana etc In SV II 232 St has 'tadidya' while Benfey reads 'tadidya the latter is supported by our treatise

243 'ayamu te bhasyam' is a kind of vartika It is to be noted that while Katyayana uses the word vacyam in his vartikas, our treatise has invariably bhasyam In the comm on Samatantra such vartikas are more than one hundred

244 SV I 397 runs yuyotana no' while the comm requires yuyotana no because here it is citing *yuyotana* as a counter example The word does not occur anywhere else in the SV

245 RPr VIII 11 is included in this and 243 RPr VIII 13 is also covered by this A portion of VIII 14 also Mark in the comm 'janty at bhasyam

246 'abhi madata vosvo arnavam SV I 242 cited as example by the commentator shows that lengthening takes place, though the *pada* is not immediately followed by a 'nakarapada'

In the commentary read 'adidva ndeo | In 'adid vamdeta varunam' I 288 *it* is not lengthened, because it is not followed by a sibilant

'sapta nu sata' SV 1 577, there is no *n* in this, yet this is cited by the commentator as an example

247 Cf RPr VIII 6

248 RPr VIII 10

249 RPr VIII, 35 is partly covered by this

250 'imam stomamarhate jatavedase rathamiva sam sahema manisaya SV I 66 In this verse the lengthening takes place, because it has imam in it In dvitimam stomayam the commentary says the same thing in an obscure manner I do not understand the significance of 'somapuravabhih', because, there being no *imam* word in this re, the sutra cannot be applied to it

257 na kevalah svarasandhih | a tveta The commentator means that in a tveta there is first lengthening of a tu and then *sandhi* hence the sutra is not applied to it

258 TPr XII 20 reads 'prabhyaparanirduranupraisamparipratinyatyadhi sudavapi | upasarga vimsatiratha vacakah sahetarabhyam | TPr I 15 reads apravopabhyadhi prati pari vi nityupasargah | These ten words are but half the number which are reckoned as prepositions by the RPr, and VPr VI 24 and by Panini I 4 58, 59 see pradigana in Panini Grammatik by Bohtlink 154 The discordance is real and difficult to explain, though the commentator of TPr suggested that only so many are recognized by the Yajurveda See Whitney on TPr I 15 cit—vak are not counted in cadigana Cf Panini's Grammatik for

cadıgana which ıs an akrtıgana

262 Panını VI 4 73

263 Cf RPr IX 40 VPr III 120, and Panını VI 3 137 Cf Boht link on ıt

264 Cf CA III 27 which also prescribes doubling of final consonants Our treatise does not expressly mention *padante* hence its scope is unrestricted and it may well apply to the words in pause as well Indian grammarians generally do not prescribe doubling of final consonants, the only exception to this being our treatise and CA VI 7, VPr IV 116 and TPr XIV 15 unanimously teach that a consonant is not duplicated in pause It should be noted that the authors of these treatises recognized the doubling only in the Samhita patha and not in the *pada text* This hypothesis is to some extent supported by the fact that both the RPr VI 14 (cf Vvrtti on it) and Panini VIII 4 51 attribute to Sakalya or Sakalya, the teacher to whom the invention of *pada text* is generally attributed, a denial of all duplication

One thing more We have no record of such doubling in Sanskrit except in liaison, while Prakrit has dropped the final consonants instead of doubling them If the phenomenon ever occured, it must have been confined to a particular area, which it is difficult to locate at present

265 CA III 27, RPr VI 15, VPr IV 106, TPr IX 18, 19, and Panını VIII 3 32 SV In II 289 St reads dadhyaṅ apo, while Benfey has dadhyannapo See also SV II 515 St sadrṅası, Benfey sadrnnası For reasons see Benfey, SV Einl XXV, XXXIV All grammatical authorities agree that the final *n* or ṅ, when preceded by a short vowel, and followed by any vowel are doubled But note that, while Panını and others make this doubling obligatory (nityam), our treatise makes it optional (= dvaidham) But according to the Parısıksa and Vyasasıksa the final nasals, though written double, should be pronounced only once When a consonant follows, these nasals, according to Varnaratnadıpika sıksa, like all final consonants, may be doubled, in 'apnuvannpurvam' etc as in *tattkaroti* 'But although this sıkṣa calls them final consonants, they cannot be strictly called final, because they are followed by other consonants, and their doubling, according to Siddheśvara, is really a case of liaison rather than doubling proper Likewise doubling of final *n* before vowels is also a case of liaison, for the final *n* represents in many cases an original Indo-Germanic *nt* (or *ns*) which by assimilation from the succeeding vowel became *nd*, and was finally changed into *nn* Skt *san* = *sonts* Similarly final n represents *nks*, pratyan really being *pratyanks*' For details see Macdonell, Vedic Gr

p 68, Siddheśvara Varma, Critical Studies etc p 106 For various explanations of this doubling, see Wackernagel, Altind Gr p 330

266 For the definition of stobha, cf JNMV IX 2 11, Śabara on Purvamimamsa IX 9 7 Sayana, SV I p 11, Vedic Chant pp 1-3, B Faddegon, Ritualistic dadaism Acta Orientalia V 1926 177 et seq

267 RPr VI 3, and Panini VI 1 73 'karnacchidram' may be emended to 'karnacchidram'

268 RPr VI 13, and Panini VI 1 74 Note 'ma cchinnoti' in the comm and cf 'atrnoti (=atrnatti Yaska Nir II 4) in Samhitopanisadbr III p 32 Panini VI 1 76 prescribes *c* in kali cchaya also

269 Cf note on 168-169 RPr VI 1, VPr IV 100, and TPr XIV 1, put corresponding rules at the head of the *varnakrama* as the fundamental and most important rule The CA III 28 treats it, like our treatise, in a general manner The intricate and obscure subject of duplication in consonant groups is treated in RPr VI 1-14, VPr IV 100-107, CA III 26-32, and Panini VIII 4 46-52 This is treated at a greater length by TPr XIV 1-28

The examples given by the commentator may be read 'abhippriyani' and so on Benfey does not give doubling, and the majority of mss agree with him Cf SV Einl XLVII Our treatise does not particularly note the treatment of a consonant group, beginning with anusvara The VPr IV 109 expressly exempts anusvara from duplication [while śarah khayah (cf SK on samskarta) a vartika may imply its doubling in samskarta because Patañjali has put anusvara among the sars Cf Pat on *haya varat'*, and Nagesa SS on samskarta] and the RPr VI 1 rules out anusvara in the estimation of consonant groups, it being thought that a consonant is doubled after it in the same manner as after a vowel, a fact confirmed by Patañjali on '*hayavarat*' and Bhattoji (anusvāravisargajihvā mūlīyopadhmānīyayam inamakaropari śarsu ca pathasyopasamkhyatatvenanusvarasvapyactvat) SK *Halsandhi* According to Whitney there is no reason to doubt, that the same is to be taken as the doctrine of the TPr, and that it takes anusvara as the affection of the vowel, to which it is attached, at least so far as the duplication is concerned This may equally hold good in the case of our treatise also It has already been noted that both the TPr and our treatise do not hold very definite views, regarding the phonetic value of the *anusvara*

270 ram hrat = param rephahakarat *natau* has been supplied by the commentator According to the comm *rephahakarabhyām* we would expect in the sutra '*rhat*' in

stead of *hrat* VPr IV 101, CA, III 31, and Panini VIII 4 46 exactly agree with our treatise The RPr VI 4, 8 'param rephat, na rephah' and TPr XIV 4 're phatparam ca' deny doubling to *r* alone, and leave *h* to meet the same treatment with other spirants

In the comm read ājuhvvāna sya, arkkadini | 'duduhrire' seems a counter example, and is here mis placed

271 Read examples with doubled s The precept seems rather an ill conceived one, since the doubling is already declared by 270 Its real function however is to deny the doubling of spirants, when they are followed by a vowel, as in *kar sati*, and this is exactly what other Pratiśakhyas and Panini do cf TPr XIV 4–16 CA III 31–32, and Panini VIII 4 46 to 49 The RPr VI 10 how ever exempts from duplication any spirant when followed either by a vowel or by any other spirant For the fact that *niyama* sūtras are meant for negation, cf Patañjali (Kielhorn, Ind Ant XVI 242) and Nageśa ŚS *Halsandhi* on Panini VIII 3 17 For the im portance of Panini VIII 4 50 from the point of view of our trea tise, cf note on 168 For the fact, that like our sūtra, the three *sūtras* of Panini (VIII 4–48–50) are really meant for *vyavastha*, cf 'yaro' nunasika ityato vetyanuvr tya, nacityeva siddhe tu sūtratra yatnapi tatheti' Nageśa, ŚŚ on VIII 4, 50

The tendency for duplication had a peculiar charm for the Indian phoneticians, who elaborately sta ted its niceties, and thus carried it to a frightful appearance Groups such as *nthsttr*, *tthspphy*, *kkhshttny*, mentioned by Whitney on TPr XIV 9 would pale into insignifi cance before the staggering variety of the forms of *samskarta* [Bha ttoji, SK against 'trisakarakama pi cf Nagesa, LŚS 'iti na yuktam lakṣye laksanasyeti nyayat' etc] resulting chiefly from the duplica tion of *s*, *k*, *t* and even *anusvāra* (–sar, cf Patañjali on *hayavarat*), forms which could have existed in pure fheory alone, and which pro bably had no Patañjali's sanction, who, for the formation of priyas tau, priyasta, first said on Panini 1 1 24, '*yathalakṣanamaprayukte*', but at once corrected himself by saying '*naiva va lakṣanamapra yukte vartate, prayuktanameva lak sanenanvakhyanat* Cf also Nageśa, LŚS on priyasta

But this tendency brought its own nemesis, and we see the pro cess of simplification set in com paratively early in the mss, (cf Roth, ZDMG XI VIII, 101) which adopt more or less regularly the abbreviation of a double consonant before a consonant (Kieth, Veda of Black Yajus XXXVII n 5) and gradually ignore the doubling altogether (cf Macdonell, Vedic Gr for Students p 413 *rundhe*)

This process too was carried in turn to extremes, till we meet instances, where the Vedic mss use one letter in place of two, which were not the result of doubling, but belonged to two different words Cf *jy* for *jjy* in *dadhajyotir* '*t+jyo*' SV II 879 *ty* for *tty* in *bhinattyojasa* '*tti+o*' I 297 *tr* for *ttr* in *caratrimsat* '*t+tri* I 281, corrected by Benfey, *tv* for *ttv* in *mahatvam* '*t+tva*' II 258, *utva* *t+tva*' I 194, *yatva* *t+tva* I 371, *itvam* '*t+tva*' II 334, *citva* *t+tva*' II 662 *osatve* *sat+tve* II 928, *syatva* '*t+tva* II 1158 *dy* for *ddy* in *pathodyam* '*ut+dyam* I 92, *yadyaah* '*t+dya* I 278, *dr* for *ddr* in *nadra* *t+dra* ' I 4, *dv* for *ddv* in *val sadvipade* '*t+dvi* ' II 1057, *dhy* for *ddhy* in *idhyasya* *it+hi+a* ' I 224, *cidh yasti* '*cit+hi+asti* II 335 These forms are provided in our treatise by 168–169 The principle of dropping *d* before *dh* gave rise to forms where *t* is dropped before *s* (s+s = ts) Cf *isvardise* '*it+sva* II 190=*itsvardrse* in RV There are good many instances, where in place of nk and ng only n is written Cf ante II 1101, (CA II 20) *andhi* II 878, *panti* I 56 Here nt - nkt - nkkt Cf Benfey SV Einl XIVII, Wackernagel, Altind Gr I 133–134

272–73 For corresponding rules, see RPr V 40, VPr III 85, TPr III 6, CA III 75, and Panini VIII 4 1, 2 For details of cerebralisation, cf Macdonell, Vedic Gr p 38, Wackernagel, Altind Gr I p 187

274 See RPr V 58 (exceptions in 59), VPr III 87, and Panini VIII 4 27 Note arsa nah II 685, where RV 9 61 16 reads 'arsa nah' so noted by RPr V 58 SV II 797 has *ririhi* nah, while RV 9 11 9 runs *ririhi nah* not noted by RPr 59 SV I, 81, 184, 358, 509, II, 598, have *pra nah* and II 247, 560 read *pari nah* [which sounds peculiar, when read in the light of purnaiti Sal itay nah VPr III 88] while RV 7 41 3 57 5, 8 19 27, 71 6, 80 4 9 79 2 etc have pra nah and RV 8 47 5 9 54 5, 9 64 18 etc have 'pari nah

275 RPr V 40 (samanapade 'vagrhye) 54–57, VPr III, 87–89 (exceptions in 90–93, 96), CA III 76, 77 79,—85 (exceptions in 86–92) prescribe *natva* in compound words Our treatise on the other hand, has no rule to cover these compound words, but simply says mase yatha distah (1) and thus shows its unwillingness or inability to cope with the intricacies of Vedic grammar 272 and 273 are apparently meant for *samanapadas*, and this is exactly the reason why words like 'parinasi' are cited on sutra I And yet the commentator here cites *hariyojanam* etc as counter examples, words which are in reality no *ekapada* (like *gunanam*), and to which, therefore the two sutras (272–73) are not applicable A

similar inconsistency has been noted by Whitney on TPr XIII 15

For cerebralisation in two *padas*, cf svarna II 1201, but against this svarnopa in II 303, which is wanting in RV varna II 61, śrngavrso napat II 77, nrbhiry emanah II 52=RV 2 143 3 which has yemanah, nrmanah I 323 and so on

RPr V 42, 44, CA III 93, 94 give to separate rules, while the VPr III 96, and TPr XIII 15 prescribe one rule Our treatise precisely agrees with the latter group

The physical explanation of the effect of the sounds mentioned in this rule, to prevent the cerebralisation of the nasal is obvious They cause the tongue to change its position, when the tongue is once bent back in the mouth to the position in which the cerebral sibilant, semi-vowel and vowels are uttered, it tends to remain there and produce the following nasal at that point But these letters suddenly call it into action in another quarter and thus put it out of adjustment, as it were and thus prevent the cerebralisation of the following nasal Cf Whitney, CA III 94, Macdonell Vedic Gr p 38 n 2, Wackernagel, Altind, Gr p 187 note

276 VPr III 58 precisely agrees with our treatise See also CA II, 87, RPr V 22 (which has better example 'svarsamapsam' and Panini VIII 3 57, 59 It should be noted that the proper function of a Pratiśakhya is to give rules for the conversion of the disjoined text into the joined one, hence it should have nothing to do with the process of derivation of a word Peculiarly enough our treatise is here prescribing a rule for the formation of words like rksu, vaniksu etc, with which a Pratiśakhya has nothing to do On VPr III 58 Uvata cites these examples and then tries to justify the position taken up by the Pratiśakhya in the following words —

"nanu ca yatra padakaro' nyathâ bhutam padam karoti anyatha car şasamhita tatraiva laksanam kartum yajyate, yathã susava, susava, yatra punah padakarasya carsasamhitayasca samanavakyatvam tatra laksanam na ghatate | vyâkaranasya vişayah sah | satyameva, yadi nama prasangamupajivadacaryena sisyavyutpattyartham kaścidvyakarana laksana ihasañjitah evam samhita yamavidyamanesu laksanam drastavyam | athava yatha edhaharasya madhvaharanamudakaharasya matsyaharanam puspaharasya phalâharanamevametadapi | evam ca krtva adosa eveti | "

But this is a lame excuse and does not by any means justify the position In fact the Pratiśakhyas do enter now and then in the discussion of a matter which is really out of their province For instance in CA I 83 we read a rule which

prescribes shortening of a nasaliz ed vowel occurring in the interior af a word Similar is the case with RPr XIII 22 (one of its later books) which treats the same subject, and for the introduction of which into the Pratisakhya, the commentator, Uvata takes so much pains Cf RPr XIII 22 Similarly CA II 33, 34 concern matters, with which the Pratisakhya properly has no concern Accordingly RPr IV 7 disposes of them simply by specifying that m is altered before an initial vowel excepting ? The TPr says nothing upon the subject, but the VPr IV 2 gives a precept which includes both the rules of CA in it Sometimes these treatises prescribe most blundering and superfluous rules For example CA III 43 shows that in 'simanta the resulting vowel is short, a word which is nowhere found in the AV Again it is a peculiarity of the author or authors of our treatise like that of the CA to give their rules a wider scope than the vocabulary of the Samaveda requires in many instances contemplating and providing for combinations of sounds, which are found nowhere in the whole body of the Vedic literature and for which the commentator is compelled to fabricate examples Note the sutras from 186 to 235 and their commentary Here one would at once mark the identity or near correspondence of so many fabricated illustrations furnished by the commentator with those given by the scholiasts to Panini and it is a very noteworthy fact, as it supplies us with a positive proof of the more intimate relation of the grammatical system of our treatise than that of any other of the Pratisakhyas with the general Sanskrit grammar

277 'su gayata' is the saman from cf '(raja)su gayata' SV I 255 No corresponding rule is found

278 Cf Panini VIII 3 57

279 Cf TPr VI 14 and CA II 90 Note the peculiar way of citing examples The commentator picks up the opening 'a tveta' of I 164 and the example nisidata, to which the sutra is applied, comes after words, and such is 'a sota pari sinca ta ir 1 580 For a similar practice in TPr cf Whitney on TPr IV 20 *pra te* II 236 contains no word on which the sutra may have any bearing The reading *pra tu* seems correct, because I 525 runs 'pra tu drava pari kosam ni si ñca and there we get ni siñce to which the sutra is applied 'a no I 43, has *puruspham* where *puru* is not in *upasanga abhi tyam* is the reading of Bur and B and with this open I 376 and 464, but neither contains any word on which the sutra may have any bearing I suspect *abhi kram* in place of *abhi tyam* and in abhi krandan kalasesu sidati II 382, we get *sadanesu sidati* as a counter example of the sutra ucca

te I 467 has *divi sad* udirata (yadudirati I 474, which has *dha nam* in place of *dhana* of RV) di dhosman 'atihyau refers to (a) I 223, which contains *susuvamsam* and (b) II 1017, which has susu mna

280 (a) In the comm *trih* means, that the word parisvanah occurs thrice in SV Cf I 475, II 443, 663 But add parisvanasah of I 485 Similarly *dvih* means that adhi sanah' occurs only twice Cf I 529, 532, in 601, 529 is repeated The reading 'adhatvadiriti seems better, because in these situations *s* is not that of a dhatu, but of a word, which is not derived from a dhatu Note the extreme brevity, which is the chief characteristic of our commentator

(b) The phenomenon of changing *s* into s has been treated in details by RPr Here is a comparison of the same with our treatise —

s=s after a upastut RV 9 87 9 (RPr V 30) not found in SV and not noted by Panini, Benfey notes antariksasat but cf Bohtlink on P III 2 61 After a vrthasat I 63 4, only once in the RV but wanting in SV turasat II 304 only once in SV but fourtimes in RV noted by the comm with prasat, prtanasat satrusat on CA II 82 prtanasat II 781 thrice in SV, but fivetimes in RV not divided in the *pada text* of either prtanasahyaya 3 37 1 noted by RPr V 23, VPr III 75, and Panini VIII 3 109

s=*s* after i RPr notes examples of 'sah vi *sa* RV 9 97 38=vi *sa* II 706, uti *sah* 6 2 4, but uti sah in SV I 365 hi *sah* I 381, vi *su* II 1057 and the like are covered by 282

RPr V —

4 provides for *sat* and *sthah* divisad 9 61 10, but cf divi sad in SV II 22 and divi san in I 83 (RV has *san*) 'yu vam hi sthah svarpati' is a counter example and occure in SV II 351, 423 having svah pati RPr V 4 is covered by 280

6 provides for gobhissyama etc, which are not found in SV

7 notes *sma* hisma RV 1 37 15 = hisma SV II 319 SV II 1078 has prati *smi*, but I 24 reads prati sma, where RV has s, SV I 230 has api smasi where RV reads *s* Such cases are covered by 282 Cf VPr III 68

8 examples do not occur in SV

9 examples are wanting in SV

10 esu syah 9 3 10=syah II 61 SV II 588 has pari sva but RV reads pari *sya*

11 Panini VIII 4 41 – 286

12 provides satva for 16 padas tamu staváma 8 95 6 – II 234, anustunuvanti 8 38 – II 922 (VPr III 72), apo histha 10 9 1 – II 1190, (cf TPr VI 2 which converts s into *s* after 12 words) rajati *stup*

9 96 18-II 524, parı stobha ntu 8 92 19-II 72, II 413 All aıe covered by 281, 282

13 parı siñcata II 580, 63ɔ, 679, 742, 796, 1026, parı svajanta I 375, parı svajamahe II 1155 Cf VPr III 64, TPr VI 4, and Panını VIII 3 65

14 nı sedathuh RV 4 56 7-' II 946, nı sıda II 27 Cf VPr III 59, and Panını VIII 3 66

15 parı sasvaje II 548 Cf Panını VIII 3 64, and CA II 90

16 hı stha II 1191, but hı stha II 3ɔ1, 423 RV 9 19 2

17 trısadhasthe II 259, cf CA II 98, which covers all cases that are not otherwise provided and Panını VIII 3 106, ıbhı şata I 309-7 32 24 For purvınestham, see note on I adhısnubhıh I 615

18 u sva nah II 347-u suvanah RV 9 107 8 Cf VPr III 62, TPr VI 2, the scope of which is very vide, CA II 97 and Bohtlınk on III 2 106 dıvı sañchukra 6 2 6, but dıvı sañchukra I 83 vamsu śıdatı II 1116-1 57 3 Note also susaha, susuta susumat, susu mna etc, which are covered by 281

19 20 examples are not found ın SV

21 camusacchyenah 9 96 19-II 525 mrñjantyrsısana 9 86 4-II 236

22 rathestham 6 21 1-II 774 prtanasahyaya has been noted Cf paramesthah on Panını VIII 3 97, VPr III 56, and CA II 94

23 records exceptions Cf TPr VI 8 parı srava I 567, II 249 325, 331, 412, 534, 558, 662

24 susamıddho no RV I 13 1 (VPr III 82 records 24 exceptions) but SV II 695 reads susamıddha, dıvısprśah II 753, abhısvare Ṙ 281 = RV 8 97 12

27 gosakhayam 5 37 4, gosakhā II 1187, but gosakha ın RV 8 14 1=1 122

28 For sutesute see note on I carsanısaham 8 21 10=II 709 Cf VPr III 84

29 abhı satva 10 103 ɔ=II 1206 Cf VPr III 8, TPr VI 12 For anusık, cf note on I

30 puru santyoh 9 58 3=II 409 susamıdha ? 17 1, sus amıddhah II 695

To the phenomenon of ce rebralısatıon Panını devotes 53 sutras Cf VII 3 57—109

281 Cf RPr V 18, 19 VPr III 61-63, and TPr VI 2 See also 'śuñah' CA II 97 which is quite identı cal with Panını VIII 3 107 and is according to Whitney somewhat defective See Whitney, CA II 97

282 In the comm 'jagate pado' may be corrected to 'jagate pade'

283 RPr IV 41, and Panını, VIII 3 41

284 RPr V 31-38, VPr III 74-79, and Panını VIII 3 101, 104 sustu tah, is the reading adopted by Bur But 'svasustamah' SV I 451 seems correct, because ın

sustutah *s* is not *sandhya* In *sustutah* the s is changed into *s* by 272 See Panini VIII 3 105 In 'tvamagne grhapatistvam hota' SV I 61 patih is not in the middle of the pada, but at the end of it, hence cerebralisation does not take place Cf Bhattoji on Panini VIII 3 103, and the commentary here 'pādamadhyasye tyadhikarah,' (brought down from 282) SV II 237 has *prabhoste*, but RV in the same passage has prabhoste

285 Correct 511 to 551, which reads 'dhanuṣtanvanti paumsyam' In suvīrabhistarati vājakarmabhih,' 'surirabhih' is not followed by a *pada* containing *p*

286 Cf RPr V II, VPr III 80, TPr VII 13, 14, CA II 16, and Panini VIII 4 41

287 This sutra has nothing to do with this treatise It stands at the beginning of Samatantra, a treatise of Samaveda, which treats sāman form of the rc and is invariably appended to RT In fact both the treatises are supplementary to each other, and the one is not complete without the other We know nothing for certain about the author or authors of either Tradition attributes RT to Śakatayana, and Sāmatantra to Audavraji

Nor can we say anything about the author of the commentary on RT as to who he was or when and where he lived The quotations from gathas (see 38) and the quotation from Nakulamukha, which could have given some clue about his date, are, inspite of my best efforts, yet untraced A portion of a copious commentary on this gloss was secured from Adyar Library and is given in the following pages But as it is incomplete and does not comment either on the beginning or the end of our treatise, it is of no practical value to settle anything about the authorship either of RT or of the commentary thereon Further research is required for settling this question and I feel confident to continue my quest, till it bears the desired fruit

The statement of B, that RT contains 280 sutras, seems to be due to miscalculation, as I have carefully compared A, B, C and Bur for this, and found the same number of sutras in all of them

॥ ऋक्तन्त्रविवृतिः ॥

॥ ऋक्तन्त्रविवृतिः ॥

श्रीमते सामवेदाय नमः । श्रीमते हयग्रीवाय नमः ।

अथ गायत्रगानप्रकारो निरूप्यते । यथासावित्री गेय यत्रागीतमिति[1] **देवताध्यायब्राह्मणेन यत्र गायत्र न गीत यत्र यत्र वा गायत्र गेय तत्र तत्र यथा सावित्री तत्सवितुर्वरेण्यमित्यस्या येन प्रकारेण गीयते गायत्र तत्सावित्रीगानप्रकारमनतिक्रम्य गेयम् । सावित्र्या गायत्रगानवदेव गेयमित्यतिदेशात् सर्वत्र गायत्रमात्रे योनिवद् गानमेव कर्तव्य नार्चिकवदुच्चनीचमिति प्राप्तम् । गायत्रगान च प्रकृतिविकृतिसाधारण्येन देवताध्यायाध्ययनसिद्धमेव । गानञ्चार्षेयब्राह्मणे दर्शितम् । तद्यथा**[2] 'गायत्र पौष्कलमाग्नेय प्रथमाया वा यथादिष्ट गेय प्रथमस्वरैर्वा चतुरक्षरवृद्धान्तैरायपात् प्रस्ताव ओंकारान्तो हिम् मा[3] वेत्यन्तस्तोभो वृद्धो भवति इमे वै लोका गायत्रम् **इति** महाब्राह्मणे **सप्तमाध्यायस्य प्रथमखण्डे** त्र्यावृद् गेय[4]**मित्युक्तम् । अस्यार्थ । त्र्यावृदिति क्रियाविशेषणम् । आवृन्नाम गीतिखण्ड । तिस्र आवृतो यस्मिन् तत् त्र्यावृत् तद्यथा भवति तथा गेयमिति । तस्य व्याख्यानमेतत् । प्रथमाया वा यथादिष्ट गेयमित्यादि सर्वत्र वाशब्द एवकारार्थे ।** प्रस्तावप्रतिहारनिधनानामक्षरपरिमाण यथायोनि चिकीर्षेद्वैच्छन्दसेष्विति[5] **वचनेन यथादिष्ट विच्छ-**

1 Cp Dbr III 23, 24, Agnisvamin on LSS VII 10 18 The avyayibhava compound requires short i

2 The quotation is not found in A br and Concordance For the practice of quoting from memory cp M Muller, Preface to I vol of the 1st ed of RV p XXVI

3 The Ms has हि ममा वे०

4 "इमे वै लोका गायत्र त्र्यावृद् गेय त्रयो हीमे लोका यत् त्र्यावृद् गायतीति एभिरेवैन लोकै समिमीते" PVB 7 1 1 Cp Sayana on it —

'आवृदिति गानक्रियाविशेषणम् । आवृतो गीतिखण्डा तिस्र आवृतो यस्मिन् तत्त्र्यावृत्तद्यथा भवति तथा गेयम् ।"

5 प्रस्ताव वैच्छन्देसष्वनादेशे Dr XX 4, LSS VII 9 6 The printed text has षि०

न्द् स्वादिष्ट विहित गायत्र यथा सावित्री भवति तथा गेयमिति नौकार-योरावृतोरक्षरावापः । उक्तगेयभक्तित्वेऽपि यथासावित्र्येवाक्षरपरिमाण-मिति । तथा च सूत्र गायत्रपटले ज्यायसि च्छन्दसि प्रथमायामावृत्त्या वपेदुत्तम पाद शिष्ट्वाष्टाक्षरामिति धानजय्य[1] इति । कथ गानमित्यत आह प्रथमस्वरैर्वेति । प्रथमस्वरैर्वा सर्वैरक्षरै प्रथमा ऋग् गेयेति । तत्र सर्वेषामक्षराणा प्रथमस्वरेऽवस्थानप्राप्तौ पूर्वावावर्गाववनर्द्याविति धानजय्य[2] इति सूत्रेण अन्त्यस्याक्षरस्यै नीचैरवस्थापनरूपावनर्दन क्रियते । प्रेङ्खणरूपेण योनिवद्गान प्रेङ्खणम् । अथ द्वितीयामावृतमाह चतुरक्षरवृद्धान्तैरिति । अत्रापि काकाक्षिन्यायेनावनर्ददिति[3] ब्राह्मणमिति धानजय्याशय । अथ गौतममन्तमपि ब्राह्मणभाष्यकार एव व्याच ख्यौ । तद्यथा मध्यमायामावृति द्वौ स्तोभौ कुर्यात्तावनर्द्याविति गौतम[4] इति । अस्यार्थः । मध्यमे गीतभागे तदन्त्यस्वरसदृशस्वरावनियतावनर्दनीयाविति[5] । तावेव गानेन दर्शयति अभिदेवॉ इया आ आँ[6] इति । तत्र द्वावाकारावन्त्याक्षरसदृशौ प्रत्येकमवनर्दिताविप्यर्थ । तथा च न नित्यावनर्दनप्रथमद्वितीयगीतिखण्डान्त्याक्षर-द्वयावनर्दनविषय द्विरवनर्ददिति[7] ब्राह्मणम्, किन्तु आगन्तुकस्तोभद्वयावनर्दनाभि-प्रायमिति गौतमाशय । इदमप्यवनर्दनद्वययोनावधीतमेव । तथा च सर्वत्र ओंकारावित्येके स्तोभानैकान्त्याच्चेति[8] सूत्रे नित्यासंस्वरविशिष्टान्त्याक्षरसदृशस्वरान्त रद्वय स्तौभिकमोंकारद्वयमेवेति केचित् पक्षमुक्त्वा ऋगक्षरसदृशावेवेत्या चार्यमतमुक्तम् । तथा च मध्यमगीतिखण्डस्याय स्वरनिष्कर्ष । प्रथमा क्षरस्य द्वितीयस्वरारम्भोऽर्थात् प्राप्त । चतुरक्षरवृद्धान्तै प्रथमस्वरैरित्ययेन प्रथमाक्षरव्यतिरिक्तानामन्त्यस्य च प्रथमस्वरावस्थान प्रथमस्वरैर्वेति सबध्यते । तदयमर्थ । चतुरक्षराणि[10] च वृद्धान्तश्च चतुरक्षरवृद्धान्तास्तैश्चतुरक्षरवृद्धान्तैः । वृद्धाश्च त अन्ताश्च वृद्धान्ता । चतुरक्षराणि च प्रथमस्वरैरेव वृद्धान्तसहित

1(a) ज्यायसि च्छन्दसि प्रथमायामावृत्त्या वपेदुत्तम पद शिष्ट्वा Dr XXI 2 8, LŚS VII 11 1 The Ms has पादम्
(b) अष्टाक्षरमिति धानजय्य Dr XXI 2 9 LŚS VII 11 2

2 पूर्वावावर्गाववनर्द्याविति धानजय्य Dr XXI 2 2, LŚS VII 10 22 (आवृती एव आवर्गे)

3 PVB 7 1 2

4 ०त्तावनर्द्यावि० LŚS VII 10 23

5 The MS has स्वरानियता०

6 अभिदेवा ५ इया ३३३३ इति LŚS VII 10 24 Dr XXI 2 4 has इया १२१२

7 PVB 7 1 2

8 Dr XXI 2 5-7, wanting in LŚS

9 So the MS I suspect नित्यमस्वर०

10 Wanting in the MS

चतुरक्षरैर्गेयमिति वृद्धभूतचरमाक्षरेण सह तदव्यवहितैश्चतुर्भिरक्षरै. प्रथम स्वरै पञ्चभिरक्षरैरिति यावत्। तथा च मध्यमायामावृत्ति षडक्षराणा प्रथम-स्वरगाने प्राप्ते तत्र प्रथमाक्षरस्य नीचारभः पुनः चतुर्णामक्षराणामन्त्यस्य च षष्ठस्य प्रथमस्वरत्वमुक्त भवति। तत्र पूर्वावावर्गावववनर्दाविति धानजय्य[1] इति उच्चै. स्थितस्य नीचैरवस्थापनरूपमवनर्दनम्। अन्त्यस्य वृद्धस्य। तथा च ब्राह्मण भाष्यकारेण व्याख्यातम्[2]। पूर्वावावर्गावववनर्दाविति धानजय्य इति। अस्यायमर्थ। पूर्वौ गीतिखण्डौ अवनर्दनीयौ। अवह्नीनेदित्यर्थ। पूर्वयोर्गीतिखण्डयो. अन्त्याक्षरयोरवस्वरण नित्यमित्युक्त भवति। एतदपेक्षया द्विरवनतप्रथम स्वरावस्थितस्य षष्ठस्य च वृद्धस्य द्वितीयस्वरेऽवस्थानरूपावनर्दन तत चरमस्वरसदृशस्वरद्वयस्य प्रत्येक द्वितीय (य्य) स्वरावस्थितस्य उच्चै कृत्वा नीचैरवस्थापनमिति। अथ व्याद्वृद् गेयमिति[3] अस्य प्रतिहारभक्ते पूर्वत्वशङ्कां व्यावर्तयति। आद्यपात् प्रस्ताव ओंकारान्त इति स्पष्टम्। तथा च प्रस्ताव भागस्य न व्यावृत् शब्दार्थान्तर्गतत्वमिति भाव। तदिद गायत्रस्य पदेन प्रस्ताव सर्वत्रेत्यस्य[4] सूत्रस्य मूलम्। सर्वत्राक्षरेणेति धानजय्य[5] तथा पुराण ताण्डमित्यस्य[6] तत्सवितुर्वरेण्यमिति देवताध्यायगविकर्षप्रस्तावो मूलमिति। अथ द्विरवनर्देद्धिंकुर्यात्तृतीयमिति[7] ब्राह्मणे तृतीयावनर्दनरूपो हिंकारो विहित। स च हिंकारमात्रो न भवति किन्त्वाकारसहित एवेति दर्शयति। मा एवेत्य-न्वस्तोभो वृद्धो वेति। हिम्मा इत्यन्तम् मध्ये स्तोभ उद्गीथोपद्रवयोर्मध्ये। स च वृद्ध एव। तस्याप्यवनर्दनरूपत्वेन नीचैरवस्थापन प्रेंखणरूपेण क्रियते। मध्यमपदपर्यायान्त शब्देन सापेक्षेणोद्गीथभक्ते पर प्रतिहार। तत परमुपद्रवभक्तिरिति सामर्थ्यात् सूचितम्। तथा च हिम्मा इति प्रतिहार।

1 LŚS 7 10 22 Dr XXI 2 2

2 Cp Sayana —

अवनर्दनस्वरूप सूत्रकारो बहुधा विकल्पितवान्। तद्यथा (यद्य॰ a misprint) पूर्वावावर्गावववनर्दाविति धानजय्य (printed text corrupt) इति। अस्यायमर्थ। आवर्गौ इति। खण्डौ व्यवनर्दौ अवनर्दनीयौ अवस्वरेदित्यर्थ। पूर्वखण्डयोरन्त्याक्षरमुच्चै कृत्वा नीचैरवस्थापयेदित्यर्थ। Note the great difference between this and the quotation

3 Cp the quotation in the beginning

4 गायत्रस्य पदेन प्रस्ताव सर्वत्र LŚS VII 10 15, cp Dr XXI 1 (last portion)

5 अष्टाक्षरेणेति धानञ्जय्य LŚS VII 10 16

6 LŚS VII 10 17

7 PVB VII 1 2

ह्वातो इत्युपद्रव । उपद्रव एव त्र्यावृद्गेयमिति गीतिखण्डत्रित्वसङ्ख्यापूरक इत्युक्त भवति । अन्ते स्तोमो वृद्धो वेति पृथगपि छेदस्तेनान्त उपद्रवान्त, समावसाने स्तोभ, कार्य निधनत्वेन । स च क इत्यत आह वेति । वाकार इति । वा पक्षान्तरम् । वा आ इति वा वर्णच्छेद । तथा च आकार एव वा निधनमिति । तथा चैतदभिप्रायेणैव सूत्रवचनानि । यथा पावमानायेन्दवा इत्येकावृत् अभिदेवाँ इयेत्य परा ह्वाता इत्यपरेति[1] । ऊर्ध्वं रेतस्याया द्व्यक्षर शिष्ट्वा हिंकार ब्रूयाद्धिम्माईत रेतस्यायै[3]मित्यादि ह्वातो आ[4] ह्वातो वा[5] इत्यादीत्यनुसधेयाह्नि ।

अथोदात्तानुदात्तसन्धेरुदात्तत्व विधातुमाद्यार्धमात्रोदात्त एव स्वरित इति विधातु च प्रथममुदात्तस्योत्सञ्ज्ञामाह –

॥ ५१ ॥ उदात्तमुत्[6] ॥ १ ॥

अथोदात्तानुदात्तसन्धेरुदात्तमाह –

॥ ५२ ॥ वान्त्संधिः ॥ २ ॥

इति । उदित्यनुवर्तते । विवृणोति । उदात्तवान् सन्धिरुत्सञ्ज्ञो भवतीति । उदाहरति । आ इन्द्र सानसिम् । एन्द्र सानसिम् । आ इन्द्र याहि । एन्द्र याहि । आ इत उ न्विन्द्रम् । एतो न्विन्द्रम् । उत् घ इत् अभि । उद् घेदभि । अत्र अह गो अमन्वत । अत्राह गोरमन्वत । आद्योदाहरणत्रये आकारेकारसन्धेरे शब्दस्योदात्तत्वम् । उद्घेदित्यत्र घस्यानुदात्तस्य इच्छब्दस्योदात्तस्य सन्धे घेच्छब्दस्योदात्तत्वम् । अथोदात्तवानित्यस्य व्यावर्त्यमाह । उदात्तवानिति । उपो नु । केयथेति । उप उ नु । क ईयथ । स्वरितानुदात्तसन्धित्वात् पो शब्दस्य के शब्दस्य च नोदात्तवानुत्सन्धि ।

अथाद्यार्धमात्राया एवोदात्तत्व स्वरितत्व चाह —

॥ ५३ ॥ आद्यार्धमात्रा स्वरितम् ॥ ३ ॥

इति । तस्य वृत्ति । आद्यार्धमात्रोत्सञ्ज्ञा भवति । तत्स्वरित नामेति । वर्णस्यार्धमात्र उत्सञ्ज्ञा भवति । उदित्यनुवर्तते । उदात्तमुदिति विधानात् । आद्यार्ध

1 LSS 7 10 21 Dr XXI 2 1

2 ऊर्ध्वं रेतस्याया द्व्यक्षर शिष्ट्वा हिंकार ब्रूयाद्धु ३ आ ३ ३ इति LSS 7 11 3 Dr XXI 2 10

3 त रेतस्याया प्रतिहर्ता मनसा ध्यायेन्न परा स्विति गौतम LSS 7 11 4, Dr XXI 2 11

4 अवस्वरेदिति धानजय्य ह्वा ३ तो आ ३ ३१११ LSS 7 11 12 Dr XXI 2 (last portion)

5 ह्वातो वा इति गौतम 7 11 13 ह्वातो आ इत्यके 7 11 14

6 Cp RT 51-61

मात्रा उदात्ता भवतीत्यर्थ । उदात्ताद्यार्धमात्रा स्वरितमिति वचनादाद्यार्धमात्रो-
दात्ताश एव स्वरित नाम । नामशब्दस्य प्रसिद्धार्थत्वात् । यत् स्वरित (स्वरित)
मिति प्रसिद्ध तदुदात्त एव स्वरितमिति व्यवह्रियते । न ह्युदात्तानुदात्त
प्रचयस्वरत्रयव्यतिरेकेण स्वरित नाम स्वरान्तरमस्ति । अवशिष्टार्धमात्रानु
दात्त प्रचयस्थाभत्वात् स्वरप्रचय इत्यर्थ । तदुक्त नारदशिक्षायाम् —

अत ऊर्ध्व प्रवक्ष्यामि ह्यार्चिक तु स्वरत्रयम् ।
उदात्तश्चानुदात्तश्च तृतीय प्रचयस्वर [1] ॥

इति । अत ऊर्ध्व प्रवक्ष्यामि ह्यार्चिक तु स्वरत्रयमिति प्रतिज्ञाय तृतीय
प्रचयस्वर इत्युपसहारात् स्वरित नाम स्वरान्तरमुदात्तानुदात्तप्रचयव्यतिरेकेण
नास्तीत्यर्थः स्फुट एव । तर्हि स्वरितव्यवहार स्वरान्तरत्वाभावे निरालबन
स्यादित्यत आह —

य एवोदात्त इत्युक्त स एव स्वरित स्वर [2] ॥

इति । अवशिष्टाशस्तु स्वरप्रचय इत्यत आह —

प्रचय प्रोच्यते तज्ज्ञैर्न चात्र स्वरितान्तरम् [3] ॥

इति । उदात्ताद्यार्धमात्रा स्वरितमिति उदात्त एव स्वरित इति वि
धानात् अर्थादवशिष्टाशस्वर प्रचय इति तज्ज्ञै स्वरितस्वरूपज्ञैरुदात्त एव
स्वरिताशिष्टाश स्वरितोत्तरप्रचयत्वात् स्वरप्रचय इति व्यवह्रियते । यथा
एक एव वर्ण ऋत्विक् स्वरप्रचय इति च व्यवह्रियते । न चात्र ऋचि स्वरितान्तर
स्वरत्रयव्यतिरिक्त व्यवह्रियते तज्ज्ञैरिति ।

य एवोदात्त इत्युक्त स एव स्वरित स्वर ।
प्रचय प्रोच्यते तज्ज्ञैर्न चात्र स्वरितान्तरम् ॥

इति वचनस्यार्थ । अत्र तज्ज्ञैरित्यनेन ये स्वरितमिति स्वरान्तरमस्ति
तेन साक स्वरचतुष्टयमृक्ष्वप्यस्तीति वदन्तीति ते तदज्ञा इति स्वरितस्वरू
पाज्ञा इति वचनमेव तान्निन्दति । तर्ह्येकस्यैव वर्णस्योच्चनीचात्मकत्व कथ
मित्यत आह —

उच्चैर्वर्णस्वरो नीच स्वरतो द्विधा स्मृत [4] ॥

1 NŚ 1 has प्रवक्ष्याम्यार्चिकस्य and तृतीय स्वरितस्वर । Cp SS p 422

2 NŚ runs य एवोदात्त इत्युक्त स एव स्वरितात् पर ॥ Cp SS p 422

3 NS has प्रचय प्रोच्यते तज्ज्ञैर्न चात्रान्यत् स्वरान्तरम् । Cp SS p 422

4 Not found in NŚ

इति । मात्रिको वर्ण एवैक आद्यार्धेनोच्च इतरार्धेन नीच इति । स्वरत. उच्चनीचस्वरभेदत । द्विविध स्मृत इति । ऋक्तन्त्रकारादिभि स्मृत इत्यर्थ । यदि च स्वरित नाम स्वरान्तरमस्ति तदा उच्चनीचप्रचयानामिव स्वरितप्रद र्शनस्थानान्तरमपि स्यात् । यथा तैत्तिरीयाणा चातुस्वर्यात् स्थानचतुष्टयम्:-

द्वितीयाद्यास्तु मन्द्रान्तास्तैत्तिरीयाश्चतुर स्वरान्[1] ॥

इति वचनात् । नह्यस्माक स्थानचतुष्टये स्वरप्रदर्शनमस्ति । उच्चनी चापेक्षया स्वरितान्तराभावे तस्य स्थानाभावे च वचनान्तरम् । यथा —

उच्चादुच्चतर नास्ति नीचान्नीचतर तथा ।
वैस्वर्ये स्वारसञ्ज्ञाया किं स्थान स्वार उच्यते[2] ॥

इति । उच्चादुच्चतर स्वरितमित्युच्यते वा नीचान्नीचतर वा तदुभया भावात् । तस्माद्वैस्वर्ये स्वारसञ्ज्ञा । विस्वरत्वेनोच्चारणमेव स्वार[3] इति नाम्ना वदन्ति । वैस्वर्य चोच्चनीचाशयोर्मध्ये स्फुरणादुभयसाधारण न स्वरान्तर येन स्थानमपि तस्य स्यात् । तदुक्तम् —

उच्चनीचेऽथ मन्मध्ये स्वर साधारण स्मृत[4] ॥

इति । अत एव न स्वार स्वारसञ्ज्ञाया प्रतिजानाति शैक्षिक शौक्षिको ऽपीत्यर्थ[5] । ऋकतन्त्रकारतद्व्याख्यातृभि स्वरितस्योच्चनीचव्यतिरेकेण स्वर सञ्ज्ञाकरणाभावात् स्वरितस्य स्थानान्तरसत्त्वे द्व्यन्तरत्वमप्यार्चिकस्य स्वरस्य स्यात् । तथात्वे -

एकान्तरस्वरो ह्यृक्षु गाथासु द्व्यन्तर स्वर ।
सामसु त्र्यन्तर विद्यादेतावत् स्वरतोऽन्तरम्[6] ॥

इति वचनविरोध स्यात् । गाथासु यजुःषु चातुस्वर्येण स्थानचतुष्ट यस्य विद्यमानत्वाद् द्व्यन्तरम् । अस्माक स्थानत्रयत्वेन त्रिकस्वर एकान्तर एव । तस्मादाद्यार्धमात्रोदात्त एव स्वरित । न स्वरित नाम स्वरान्तरमस्तीति ।

आद्यार्धमात्रा स्वरितम् ॥ ३ ॥

1 Cp NŚ 11 ŚS 1 397 The Ms has
द्वितीयाद्यास्तु मन्त्रान्तास्तैतिरीयांश्चतु स्वरान्॥

2 NŚ 6 ŚS 423 The ms has —
वैस्वर्ये स्वरसञ्ज्ञाया किं स्थानस्वर उच्यते ॥

3 The Ms has स्वर instead of स्वार

4 NŚ 7 runs उच्चनीचस्य यन्मध्ये साधा रणमिति श्रुति ।
त स्वार स्वारसञ्ज्ञाया प्रतिजानन्ति शौक्षका ॥
ŚS p 423

5 The MS has शौक्षिकशिक्षिको॰

6 NŚ 3 ŚS p 395 The Ms एकान्तर स्वरोऽनृक्षु

अथाद्यार्धमात्राया उच्चीभावस्थलमाहः—

॥ ५४ ॥ उच्चीचेमे ॥ ४ ॥

इति । विवृणोति । उच्चीभवति तत् स्वरित नीचे वा प्रत्यये विरामे वेति । आद्यार्धमात्रा स्वरितरितामित्यनुवर्तते । उच्चीभवति आद्यार्धमात्रेत्यर्था दनुवृत्ति. । तत् स्वरितमित्यनुवाद । उत्तरत्र स्वर्यत इति व्यवहारोऽपि आद्या धमात्रा स्वरित विद्यादिति सूचनाय । तच्च स्वरित नीचे वा प्रत्यये विरामे वार्धर्चान्ते ऋगन्ते च भवतीत्यर्थ । उदाहरति । नि होता सत्सि बर्हिषि । स उच्चत्वेऽभावेऽपि स्वरितशब्देनेव व्यवहाराय । खाया इन्द्रमूतये (१ ४००) । अभि त्वा शूर नोनुमोऽदुग्धा (१ २३३) । इन्द्र तुभ्यमिदद्रिवोऽनुत्त वज्रिन् वीर्यम् (१ ४१२) । यादिन्द्र चित्र म इह न (१ ३४५) एवमादिषु । नीचे वा प्रत्यये विरामे वा । आद्यार्धमात्रा नीचविरामयो पूर्वस्य वर्णस्योच्ची- भवति । तत्स्वरितमित्यर्थ ॥ उच्चीचेमे ॥ ४ ॥

ननु नीचे वा प्रत्यये विरामे वा स्वरित भवति चेत् अग्न आ याही (१ १)- त्यादावाकारादेरुदात्तस्यापि नीचपरत्वात् स्वरितस्योदात्तमेव, पवित्रे च म्वोस्सुत (१ ५।६) इत्यादौ विरामपरत्वात् त शब्दादेरपि स्वरितत्व स्या- दित्यत आह —

॥ ५५ ॥ नीचमुच्चात् ॥ ५ ॥

इति । विवृणोति । नीचमुच्चात्पर स्वर्यत इति । उदाहरति आ याहि (१ १) । वार वन्तम् (१ १७) । स्वादिष्ठया (१ ४६८) । अग्ने स्तोमम् (२ ७५३) । पान्तम् (१ १७५) । इन्दो (१ ५०५) । आ याहि (१ १६१) प्रभृतीनि । अग्ने युक्ष्वा (१ २५)। अग्न मृड (१ २३) । सोम सोमपते पिब (१ ४०२) । एन्द्र याहि (१ ३४८) । अपा नपातम् (१ ६२) । (इन्द्रा) येन्दो (१ ४७२) । (रु) चाभि गा ईहि (१ ५०५) । आ याहि सुषुमो हि त इन्द्र (१ १६१) । अग्न आ याहि (२ ६०१) इत्येव प्रभृतीनि उदाहरणानि । तत्र संहिताया नीचमुच्चात् पर स्वर्यते । ननु तर्ह्युदात्तात् परस्य नीचस्य स्वरितत्वे अग्न आ याहि (२ ६१) इत्यादौ उदात्तात् परस्य नीचस्य मेरित्यादेरुदात्तात् परस्यापि संहिताया स्वरितापत्तिरित्यत पूर्वसूत्रानुषङ्ग माह नीचे वा प्रत्यये विरामे वेति । तथा च नीचे वा प्रत्यये विरामे वा नीचमुच्चादिति पूर्वसूत्राशशेषानुवृत्त्या एकवाक्यत्वेन नोक्तदोष इत्यर्थ । अग्ने आ याहीत्यादौ

शब्दादेर्नीचपरकत्वान्न स्वरितापत्तिः । अकारस्य नीचपरत्वेऽप्युदात्तपरत्वाभावान्न स्वरितः । अथ नीचे वा प्रत्यये विरामे वेत्यनुवृत्ते स्वयमेव व्यावर्त्यमाह नीचे वा प्रत्यये विरामे वेति । ०रि चम्वो (१ ५१३) रिति । जनो न पुरि चम्वोः (१ ५१३) इत्यत्र च शब्दस्य रि शब्दादुच्चात् परत्वेऽपि नीचप्रत्ययकत्वाभावात् स्वरितप्रत्ययकत्वेन न स्वरितः । विरामपरकत्वाभावात् च । उच्चनीचे, नीचमुच्चादिति पृथक्सूत्रकरणेन अनुवृत्त्या समुच्चयपराकरणेन च एकोदात्तानेकोदात्तपरयोः स्वरितयोः सूत्रसमुच्चयो लक्षणम् । तदन्यस्य स्वरितस्यान्यतरदेव लक्षणमिति सूचनाय । तद्यथा सखायो दीर्घजिह्वयम् (१ ५४५) (पु) रि चम्वो (१ ५१३) । पवित्रे चम्वो सुत (१ ४६०) इत्यादि स्वरितेषु नीचे वा प्रत्यये विरामे वेति लक्षणम् । अतिप्रसङ्गपरिहारस्तु शास्त्रान्तरेण नीचस्य नीचत्वमुदात्तस्योदात्तत्वमिति व्यवस्थया द्रष्टव्यः ॥ नीचमुच्चादिति ॥५॥

अथोच्चात् सयोगात् परस्य नीचस्य उदात्तानुदात्तसन्धित्वादुदात्तप्राप्तौ स्वरितमाह —

॥ ५६ ॥ संयोगात् ॥ ६ ॥

इति । उच्चादिति पूर्वसूत्रा (५) दनुवर्तते । विवृणोति । सयोगात् परः स्वर्यत इति । उदात्तात् सयोगात् परः स्वर्यत इत्यर्थः । पूर्वमसयुक्तोदात्तानुदात्तसंधेरुदात्तत्वमुक्तमत्र सयोगात् परस्यानुदात्तस्य स्वरितत्वं प्रतिपाद्यते । उदात्तानुदात्तसन्धित्वेऽपि सयोगपरत्वाद्विशेषः । उदाहरति । श्रुष्टि अग्ने श्रुष्ट्यग्ने (१ १०६) । श्रुष्टीति षकारटकारसयोगात् उदात्तात् परस्यानुदात्तस्य अकारस्य स्वरित इत्यर्थः । अभि एति—अभ्येति (१ ५२४) । एकारः स्वर्यते । स्वसार जारो अभ्येति पश्चात् (२ ८६७) । अभि अर्चाम—अभ्यर्चाम (१ ५३५) । अकारः स्वर्यते । प्र गायताभ्यर्चाम (१ ५३५) । योजा नु इन्द्र—योजा न्विन्द्र १ ४१५) । इकारः स्वर्यते । पाहि उत—पाह्यू ३ त (१ ३६) । उकारः स्वर्यते । मा न इन्द्र अभि आदिश —मा न इन्द्राभ्या दिश (१ १२८) । आकारः स्वर्यते । पिबा त्वाऽऽस्य गिर्वण – (पिब तु अस्य)—पिबा त्वा ३ स्य गिर्वण (२ ७४१) । आकारः स्वर्यते । शग्धि उ सु शचीपते—शग्ध्यू षू शचीपते (१ २५३) । उकारः स्वर्यते । उच्चादित्यस्य (५) व्यावर्त्यमाह । यदि वहन्ति

आशव.—यदी वहन्त्याशव (१ ३५६)। आश इत्यत्र आकारस्य नीचत्वेऽपि सयोगात् परत्वेऽपि न स्वरित उच्चात्परत्वाभावात् सयोगस्य नीचत्वात् । अथ नीचमित्यस्य व्यावर्त्यमाह। अपात् उ शिप्री अन्धस —अपादु शिप्र्य न्धस (१ १४५)। प्रीशब्दादुच्चात् सयोगात् परत्वेऽपि अकारस्य नीचत्वा भावान्न स्वरित । अथ सयोगा (६) दित्यस्य व्यावर्त्यमाह । सयोगात् यावाहु सयुजाविति (१ ३६१) । आहुरिति उच्चात् परत्वेऽपि नीचत्वेऽपि आकारस्य सयोगात् परत्वाभावान्न स्वरित. । न च नीचमुच्चादति (५) सूत्रेण स्वरित• स्यादिति वाच्यम् । हुशब्दस्योच्चत्वेन नीचे वा प्रत्यये विरामे वेति लक्षणाभावात् ॥ सयोगात् ॥ ६ ॥

अथ स्वरितानुदात्तसन्धेरुदात्तानुदात्तसन्धेश्च स्वरितमाह -

॥ ५७ ॥ क्वेयहीन्द्रनीवेति ॥ ७ ॥

विवृणोति। क्व इयथ—क्वे यथ (१ २७१) । अथ हि इन्द्र—अथा हीन्द्र (१ ४०६)। नि इव शीर्षाणि मृद्वम् - नीव शीर्षाणि मृद्वम् (२ १००४)। उदात्तानुदात्तसन्धेर्वान्त्सन्धि (२) रिति उदात्तप्राप्तौ हीन्द्र नीवे त्यनयोरुदात्ता नुदात्तसन्धित्वेऽपि स्वरिता भवति ग्रहणादिति विशेष ॥ क्वे यहीन्द्रनीवेति ॥७॥

अथ ०तोऽरुण (१ २११), वृधेऽ स्मान् (१ २३६), तेऽमन्वत (आ स २१) इत्येतेषूदात्तानुदात्तसन्धित्वेन स्वरित उदात्तो वेति सशयवारणायाह -

॥ ५८ ॥ तोर्धेस्ते[1] ॥ ८ ॥

इति । वान्त्सधिरित्यनेन उदात्तप्रतिपादनात् । कुत सशय । आचार्याणा विप्रतिपत्तेरिति ब्रूम । विवृणोति। स त अरुणप्सु —दूरादिहेव यत्सतोऽरुणप्सु (१ २११)। वृधे अस्मान् —वृधे ३ ऽस्मान् (१ २३६)। ते अमन्वत— तेऽमन्वत (आ स २१) इति । एतेषु शब्देषु तोस्तशब्दात् धे धकारात् तेस्तकारात् परोऽनुदात्तोऽकार उदात्तमापद्यते । अस्माक पाठ स्वरित ॥ तोर्धेस्तेम् ॥

॥ ५९ ॥ नैगिनोभयथा ॥ ९ ॥

व्याचष्टे। उपयथा नैगिना प्रोक्तम्। तोऽर्धेस्त इत्यधिकार । उदात्त स्वरित वा इति। तोऽरुण, वृधे ३ ऽस्मान्, तेऽमन्वतेत्येतेषु उदात्त वा भवति स्वरितो वेत्युभयथा नैगिनाचार्येण प्रोक्तमित्यर्थ ॥ नैगिनोभयथा ॥ ९ ॥

1 Cp RT तोर्धेस्तेम् 58

॥ ६० ॥ न्यायेनौदव्रजिः ॥ १० ॥

न्याचष्टे । न्यायेनौदव्रजिराचार्यो मन्यते । उच्चानुच्चसन्धिरुच्च एव कार्य इति न्याय । वान्तसन्धिरिति प्रतिपादनाच्च । तेन तोऽरुणेत्यादौ उदात्त एवेत्यौ दव्रजिराचार्यो मन्यत इत्यर्थ ॥ न्यायेनौदव्राजि ॥ १० ॥

॥ ऋक्तन्त्रविवृतौ प्रथम प्रपाठक ॥

(ऋक्तन्त्रे द्वितीयः प्रपाठकः)

(प्रथमो दशक.)

अथ स्वरितात् पराणा प्रचयाना समानश्रुतित्वमाह —

॥ ६१ ॥ तस्मादुच्चश्रुतिः ॥ १ ॥

इति । विवृणोति । तस्मात् स्वरितात् पराणि उदात्तश्रुतीनि भवन्ति । उदाहरति । हव्यदातये (१ १) । अभि त्वा शूर (१ २२३) प्रभृतीनि । आजाता सुक्रतो पृण (१ ५२) । इन्दु रिन्द्राय धीयते (१ ४८६) । सुता विदथे अक्रमु (१ ४७७) । नीचे वा प्रत्यये विरामे वेतीति । हव्यदातये, आजाता सुक्रतो पृणेत्यादौ विरामपरत्वात् यावद्विराममुदात्तश्रुति । अभि त्वा शूर प्रभृतीनीति प्रभृति गौणात् यावन्नीचमुदात्तश्रुतिरित्यर्थ । अथ नीचे वा प्रत्यये विरामे वेति पवित्रे चम्वो सुत. (१ ४६०) सखायो दीर्घजिह्वयम् (१ ५४५) इति पवित्रे इति त्रे शब्दात् स्वरितात् परश्च शब्दो नीच एव । स्वरितनीचयोर्मध्ये प्रचयानामेवै कश्रुति । सुत इत्यत्र विरामपरत्वेऽपि उदात्तत्वेन प्रचयत्वाभावात् स्वरितपर प्रचयानामेकस्य द्वयोर्वा बहूना वा विरामे नीचे वा प्रत्यये एकश्रुति । अत एव सखायो दीर्घ जिह्वयम् इत्यत्र जिशब्दपर्यन्तमेकश्रुति अन्त्यस्य व्यश ह्वस्य विरामपरत्वेऽपि स्वरितत्वेन स्वरितपरत्वाभावात् सोदात्तता इत्यर्थ ॥ तस्मादुच्चश्रुतीनि ॥

शिक्षा चेय तस्मादुच्चश्रुतीनीति सूत्रसवादिनी विजयते उदात्तानुदात्तस्वरितसहिताया स्वरितादनुदात्तानामेकश्रुतिरिति । यदि स्वरितानुदात्तानामेकश्रुति स्यात्तदा तस्मादुच्चश्रुतिनीति सूत्रविरोध स्यात् तद्व्याख्यानविरोधश्च स्यात् । स्वरितमात्रार्धमात्रोदात्त शिष्ट प्रचय

इति स्वरितस्य स्वरनिर्णयाच्च । नहि स्वरितप्रचयानामैकश्रुत्य मनसापि सभावयितु शक्यम् । तस्मादुक्ततन्त्रतद्वृत्तिशिक्षाशास्त्रान्तरादिभिस्सहिताया मृचि स्वरत्रयस्यैव प्रतिपादनात् स्वरितस्य चोच्चनीचान्तर्भावप्रतिपादनाच्च तदेकवाक्यतया पारिभाषिकवचनस्याप्यर्थो वक्तव्य । एव हि पारिभाषिक वचनम् —

दीर्घस्थाने तु स्वरित मात्रास्थाने तु धारय ।
पर्वस्थाने उदात्त स्यात् प्रकृतौ छललक्षणम् ॥
मात्रास्थाने तु स्वरित दीर्घस्थाने तु धारय ।
पर्वस्थान उदात्त स्यादुत्तराच्छललक्षणम् ॥

इति सकेतवचनमपि अनेकोदात्तानुदात्तपरम् । तत्पर एव च —

स्वरित स्वारसज्ञ स्याद्दीर्घस्थाने पृथग् ऋचि ।
तृतीयस्वरितोदात्तो ऽनेको नेकयश्च यत्र हि ॥
दीर्घस्तु शिष्यकोदात्त पर्वस्थाने प्रकृत्यृचि ।
एकस्वरस्थनानार्णा अर्धर्चान्त्या न चेत्तदा ॥
तद्द्वितीयादिधारी स्यात् मात्रास्थाने प्रकृत्यृचि ।
स्वारधार्योश्च दीर्घत्व मात्रात्वे व्यत्ययेन तु ॥
ʼउत्तरायामृचि ज्ञेयो पर्वैव चिबुको भवेत् ॥
प्रथमादिद्वितीयान्त पद स्वारवदिष्यते ॥
पदकाले स दीर्घ स्यादभ्यास पर्वसज्ञक ।
मात्रा पदाना मात्राणामिष्यन्ते सामशाखिनाम् ॥
उदात्तस्वरितद्वयाचि प्रचयो निहत स्वर ।
तत्र तु स्वरितात् पूर्व उदात्त॰ प्रथम स्वर ॥
स्वरितोऽन्य उदात्तश्च प्रचयश्च द्वितीयग ।
द्वितीयस्वर कपोऽनुदात्तस्तु त्रितीयग ॥
स्वरित कपते तत्र यत्रोदात्त परो भवेत् ।
एकोदात्तपर स्वार प्रचयश्चोच्चवद् भवेत् ॥
सर्वेऽवशिष्टा स्वरिता स्वर्यन्ते सामशाखिनाम् ।ʼ

इति । अनेकोदात्तात् पर नि होता इत्यादि । अनुदात्तात् परश्च स्वार॰ अ[3]या[1] व[2]र्धस्व त[3क]न्[र]वा[21] गि[3]रा[3उ] (१ ५२) इत्यादि । तत्पर अनेकोदात्ता

1 Not found in ŚS

नुदात्ताच्च य परो न भवति। एकोदात्तात्परव्यतिरिक्तः कपव्यतिरिक्तश्च स्वार. तत्परशब्देनोच्यते । के इत्यादि । एते त्रयोऽपि स्वारसञ्ज्ञा दीर्घस्थाने प्रकृत्यृचि। एतदेव स्वरत्रयमुत्तरासु मात्रास्थान एव त्रयाणां दीर्घत्वाय मात्रत्वाय च पारिभाषिकस्वरसञ्ज्ञाकरणम् । एकोदात्तात् परस्य स्वरितस्य स्वरितत्व यदि निवर्तयेत्तदा तस्य स्वरितत्वेनोच्चारण न स्यात्। नहि निवर्तयति। उदात्ताद्यार्धमात्रा स्वरितमित्यस्य सर्वस्वरितसाधारणत्वात्। अन्यथा कपस्यापि स्वरितत्व न स्यात् पारिभाषिकस्वरितान्तर्भावाभावेन स्वरितसञ्ज्ञाविरहात् । प्रत्युत एकोदात्तात् परस्य स्वरितस्य नीचमुच्चात् (५) इति सूत्रोदाहरणत्वे स्वादिष्ठया (१ ४६८), वारंवन्तम् (१ १७) इत्यादेरुदाहृतत्वाच्च स्वरितत्व नास्तीति वक्तु न शक्यम् न च। न वयमेकोदात्तात् परस्वरितस्य स्वरितत्व निवारयाम किन्तु तस्य च[1]

समश्रुतित्व ब्रूम इति वाच्यम्। किमिद समानश्रुतित्वमुभयो. समानस्थानत्वेनोच्यते ऽथ वचनाद्वा—

स्वरितो ऽन्य उदात्तश्च प्रचयश्च द्वितीयग ॥

इति वचनस्य स्वरितस्य स्थानान्तराभावेन द्वितीयस्वरत्वप्रतिपादनपरस्य कपव्यतिरिक्तसकलस्वरितसाधारणत्वेनानेकोदात्तात् परस्यापि प्रचयसमाना श्रुति स्यात्। न च वचनबलेन समानश्रुतित्वम् । एव हि वचनम्

एकोदात्तात् परस्वारप्रचयश्चोच्चवद् भवेत्।
सर्वे ऽवशिष्टा स्वरिता स्वर्यन्ते सामशाखिनाम् ॥

इति। अस्य चार्थ सूक्ष्मबुद्धिभि सम्यग् द्रष्टव्यः। एकोदात्तात् परस्वारप्रचयश्चेति न भिन्नपदत्व समस्तपदत्वनैवाकरेषु बहुषु दर्शनात् । भिन्नपदत्वे ऽपि न वैयधिकरण्य किन्तु सामानाधिकरण्यमेव। समस्तपदत्वे ऽपि न द्वन्द्व समास । यत एक एव वर्णं पूर्वार्धमात्रोदात्त स्वरित शिष्टाश प्रचय इति स्वरप्रचय इति प्रोच्यते स्वरितोदात्त इति च ।

य एवोदात्त इत्युक्त स एव स्वरितस्वर ।
प्रचय प्रोच्यते तज्ज्ञै र्न चात्र स्वरितान्तरम् ॥

इति समानाधिकरणवचनात्। स एव च स्वर प्रचयात्मक. ।

उदात्तस्वरितश्च प्रचया निहते स्वर. ।

1 The MS is broken

इति स्वरचतुष्टयगुण न पूरकम् । तस्मादुच्चश्रुतिरिति[1] स्वरितात् पराणि यावन्नीच यावद्विराम वा उदात्तश्रुतीनि भवन्तीति ऋक्तन्त्रतद्व्याख्या भ्यामुदात्तादनुदात्तस्य स्वरित[2] संहिताया स्वरितादनुदात्तानामेकश्रुतिरिति[3] वचनेन तु च उदात्ताद्यार्धमात्रा स्वरितमिति[4] स्वरितस्वरूपविधायके नवस्वरितस्य[5] च प्रचयाना च स्वरभेदविधानेन स्वरितप्रचयानामेकश्रुत्या सभवाच्च । तस्मादयमर्थ । कपानुदात्तपरातत्परस्वरितव्यतिरिक्तप्रचयो द्विविध । एकोदात्तात् परो ऽनेकोदात्तात् परश्चेति । तत्र एकोदात्तात् पर स्वरप्रचय उच्चवद् भवेत् । स्वरितत्वात् आद्यार्धमात्रोच्चवद् भवेत् । वच्छब्दग्रहणादीषन्न्यूनत्व स्वरित-स्वरात् प्रतीयते । अनेकोदात्तात्परस्त्वापाद्यार्धमात्रोच्च एव भवति । तदन्य एकोदात्तात्परस्वरितादन्यस्वरप्रचयश्चेत्याह —

सर्वे ऽवशिष्टा स्वरिता स्वर्यन्ते सामशाखिनाम् ॥

इति । न च स्वर्यन्ते उच्चवद् भवन्तीति शब्दद्वयस्यार्थभेद इति भ्रमित व्यम् । स्वर्यते आद्यार्धमात्रोच्चो भवतीत्यर्थ । उच्चवदाद्यार्धमात्रोच्चवदित्यर्थ । उभयो स्वरितत्वेनोच्चशब्दस्य सजातीयस्वरिताधमात्रोच्चसमानार्थकत्वात् । तथा च एकोदात्तात् पर स्वरित स्वरितपदवक्तव्य अनेकोदात्तात् परस्तु स्वरितत्वयैव वक्तव्य इति एकैकस्य

एकोदात्तात्परस्वारप्रचयश्चोच्चवद् भवेत् ।

सर्वेऽवशिष्टा स्वरिता स्वर्यन्ते सामशाखिनाम् ॥

इति . ऋक्तन्त्रकारादिवचनस्य सर्वेऽपि स्वरिता आद्यार्धमात्रा एवो दात्ता एव भवन्तीत्यर्थ एव विवेक ।

॥ ऋक्तन्त्र समाप्तम् ॥

॥ हरि॰ ओम् ॥

1 Cp RT 61

2 Cp Panini VIII 4 66

3 Cp Panini 1 2 39

4 Cp RT 53

5 So the MS May be विधायकेन च

॥ सामवेद सर्वानुक्रमणी ॥

॥ सामवेदसर्वानुक्रमणी ॥

॥ अथ सामवेदसर्वानुक्रमणिकाप्रारम्भः ॥

सप्त गानानि साम्नां वै ब्राह्मणा अष्ट वै स्मृताः ।
दश सूत्राणि सप्तापि दश लक्षणमिष्यते ॥
तत एषां स्वरूपन्तु कथ्यतेऽत्र समासतः ।
गायत्रं प्रथमं गानं आग्नेयन्तु द्वितीयकम् ॥
तृतीयं गानमैन्द्रं स्याच्चतुर्थं पावमानकम् ।
अर्कद्वन्द्वव्रतानीति छान्दसानीति पञ्चमम् ॥
ततः परं शुक्रीयं स्यान्महानाम्नी ततः परम् ।
एतानि सप्त गानानि प्रकृतेः कथितानि च ॥
तासामेव केचित्पक्षान्तरमाह ।
आग्नेयं प्रथमन्तु स्यादैन्द्रं स्यात्तु द्वितीयकम् ।
तृतीयं पावमानाख्यं चतुर्थं छान्दसं मतम् ॥
शुक्रीयं पञ्चमं प्रोक्तं षष्ठमूहाख्यमेव तु ।
सप्तमन्तु रहस्यं स्यादित्येतत्सामगानकम् ॥
अष्टौ हि ब्राह्मणा ग्रन्थाः प्रौढब्राह्मणमादिमम् ।
षड्विंशाख्यं द्वितीयं स्यात्ततः सामविधानकम् ॥
आर्षेयन्तुरीयञ्च देवताध्यायञ्च पञ्चकम् ।

छान्दोग्यश्च षष्ठश्च संहितोपनिषत्तथा ॥
सप्तमब्राह्मणो वंशो ग्रंथा अष्टावुदीरिताः ।
द्राह्यायणमनुपदं निदानं कल्पमेव च ॥
उपग्रन्थाश्च क्षुद्राश्च तन्दालक्षणमेव च ।
सूत्रं पञ्चविधं ज्ञेयं कल्पानुपदमेव च ॥
अनुस्तोत्रन्तु विज्ञेया सूत्राणान्दशकं स्मृतम् ।

अथ सप्तदशलक्षणम् ।

गृह्य गायत्र ऋक्तन्त्रं सामतन्त्रश्च पुष्पकम् ।
ततोवग्रहं च हितवाक्य स्तोत्रानुसंहरम् ॥
मात्रार्चिकछलं चैव पाणिनीयश्च शैक्षकम् ।
नारदीयं गौतमीयं लोमशिक्षा ततः परम् ॥
अग्र आयानुदात्तश्च रावणीयन्ततः परम् ।
परिशिष्टे लक्षणेऽस्मिन् वनसंख्या प्रकीर्तिताः ॥
ऋक्दीपिका तथा ऋच्यध्यूढं सामाङ्कमेव च ।
ऋच्युद्धारस्तथा पद्यो परीऋचनिघातकम् ॥
छन्दोमय्युपनिदानन्तथा पैगलनागकम् ।
नैगाख्यं लघु ऋक्तन्त्रश्चन्द्रिकाख्यं स्वरस्य तु ॥
उदकः प्रतिस्तोत्रीयं विदुरेवं हि सूरिभिः ।
ऋग्लक्षणमिति प्रोक्तं राशिसंख्याविधानतः ॥
सूची चतुर्थी नित्यादि नमनं धारि लक्षणम् ।
हस्तलक्षणमित्येव प्रकृतेस्तु लघेस्तथा ॥
ऊहस्य तु लघूहस्य चैषां साम्नां प्रकाशिका ।
सामोपर्यङ्कसंज्ञश्च प्रकृत्यूह्यस्य लक्षणम् ॥
सकृतश्च तथैवानुस्वारवैकृतमेव च ।
स्वरभक्तिः कर्षणं प्रग्रथनत्रयमेवच ॥
सपत्य स्तोत्र्यतिहृतं स्तोभोद्धारकमेवच ।

वेयणामलक्षणं गीतिकल्पश्चैव ततः परम् ॥
चरणानां व्यूहमिति लक्षणं पारिभाषिकम् ।
छलाख्यं परिशिष्टर्षि देवानां क्रमकारिका ॥
पञ्चविंशति संख्याथ ब्राह्मणानाञ्च सूचिका ।
सूत्रलंक्षणसूचिभ्यामाहत्यांकवनं स्मृतम् ॥
सर्वानुक्रमणी नाम इद ग्रन्थस्य निर्मिता ।
श्रौतस्मार्तप्रयोगाणां ग्रन्थाख्या सम्यगीरिता ॥
ज्योतिष्टोमस्य यत्तन्त्र समारभ्य हि विश्वजित् ।
छन्दोगस्य प्रयोगस्य वृत्तिरेषा प्रदीपिका ॥
कृता त्रैविद्यवृद्धेन तालवृन्तनिवासिना ।
पुरुषोत्तमभट्टीयं प्रयोगस्येष एव तु ॥

अथातः पौर्णमासो हि आप्तकाम्यप्रयाणकः ।
पुनर्दहनमेतेषु चतुःपूर्वस्तु खादिरः ॥
पञ्चमं षष्ठकश्चैव गौतमीयन्ततोत्तरम् ।
गायत्रस्य विधानन्तु शुंगाचार्यकृतं वरम् ॥
खण्डास्तु तत्र विज्ञेया त्रय एव मनीषिणः ।
तेषामादिस्तु पद्यो हि बहिस्यात्तु द्वितीयकम् ॥
वसोर्मन्दा तृतीयं स्यात्समाप्त वेदमातृकम् ।
ऋचान्तन्तन्त्रव्याकरणे पञ्च संख्या प्रपाठकम् ॥
शाकटायनदेवेन द्वात्रिंशत् खण्डकास्मृता ।
तत्रादिमे प्रपाठके चत्वारः खण्डसम्मताः ॥
द्वितीये रस इत्युक्तस्तृतीये वसुसंज्ञकम् ।
चतुर्थे पञ्चमे चैव मुनिसंख्या समीरिताः ॥
वाचो वृत्तिश्च मासे तु तस्मादुच्चश्रुतीनि च ।
आविरादि तथा कर्ण सूत्रं जालालनं स्मृतम् ॥

त्रयस्त्रिंशच्च दशकं सूत्रञ्च वसुसंज्ञकम् ।
ऋक्तन्त्रञ्च समाप्तं स्याद्विज्ञेयं सामवित्तमैः ॥
सामतन्त्रं प्रवक्ष्यामि सुखार्थं सामवेदिनाम् ।
औदव्रजिकृतं सूक्ष्मं सामगानां सुखावहम् ॥
तत्र प्रपाठकाः प्रोक्तास्तिथिसंख्यामुनेर्मताः ।
खण्डाजमाया विज्ञेया छन्दोगाः कटपादयः ॥
प्रथमे च तुरीये च पष्ठके सप्तमे तथा ।
त्रयोदशप्रपाठके रुद्रसंख्या मुनेर्मताः ॥
द्वितीये च तृतीये च पञ्चमे दशमेऽपि च ।
अष्टमेकादशे विद्वन् दशसंख्यास्तु खण्डका' ॥
नवमे द्वादशे चैव नवका मुनिसम्मताः ।
चतुर्दशे प्रपाठके खण्डा आदित्यसंज्ञकाः ॥
खण्डास्त्रयोदश प्रोक्तास्तिथिसंख्याप्रपाठके ।
स्वरोनन्त्योऽथ प्रत्ताया हंहो उब्लि तथैव च ॥
तत्र मात्रमुणोधुश्च दिदुदीर्घान्त्य एव च ।
प्रदान्त्यङ्कि च अंसा च शौदात्ता अनृगाहिता ॥
दशकं तत्र संख्याभिर्विदुरेषाहमायनम् ।
सूत्रसंख्या तु गणयेन्नजनामायनं बुधाः ॥
सामतन्त्रमिदं प्रोक्तं समाप्तमगमं द्विजाः ।
भाष्यकारं भट्टपूर्वमुपाध्यायमहं सदा ॥
सूत्रकारं वररुचिं वन्दे पाणिञ्च वेधसम् ।
फुल्लसूत्रविधानेन खण्डप्रपाठकानि च ॥
तदादीनि यथा ज्ञात्वा वक्ष्ये प्रपाठदीपिकाम् ।
प्रपाठकानां दशसुखण्डाश्च धसका इति ॥
आदौ प्रपाठके तेषां सप्तविंशति खण्डका' ।
एकोनत्रिंशता ज्ञेया द्वितीये तु प्रपाठके ॥
तृतीये च तुरीये च अष्टविंशातिभिस्स्मृताः ।

रसबाणमुनीनान्तु द्वादश द्वादशेव तु ॥
वसोर्ग्रहस्य विज्ञेया दिकसंख्या मुनिभिस्मृता ।
दश प्रपाठके तत्र खण्डा एकादशैव हि ॥
आहत्य खण्डनवकसप्तत्यतिशतं बुधाः ।
प्रपाठकानामादिस्थसूत्राक्षरमहम्मुदा ॥
ब्रवीमि श्लोकरूपेण ज्ञात्यर्थमधुना बुधाः ।
उच्चपन्यश्च तालव्यं कक्षसौभरमेव च ॥
अःकारो वृततो देवे यकारे च विकल्पकः ।
नकारश्च दश प्रोक्ता विज्ञेयास्सूत्रपंक्तिभिः ॥
षोडशे तु प्रकरणे प्रत्येकं खण्डसंज्ञकम् ।
पूर्वसामवशेनैव गायमानन्ततोपरि ॥
सामोपरि तथा ज्ञेया तस्मादादिप्रकारणे ।
सामोपरि तथा खण्डाष्षट् पञ्चाशत् प्रकीर्तिताः ॥
आइभावमथैकस्यात् प्रकृतेः पञ्च पञ्चाशत् ।
वृद्धा वृद्धन्तु चत्वारः चत्वारश्चागतागता ॥
उच्चनीचं चतुर्थन्तु पदसंधौ चतुर्थकम् ।
अत्वमेकमथाभावे द्वावेव मुनिसम्मताः ॥
ततः प्रश्लेषविश्लेषतृतीयं परिकीर्तितम् ।
संकृष्टे च विकृष्टे च चतुष्टयमुदीरितम ॥
अथ व्यञ्जनलुप्ते तु चत्वारः परिकीर्तिताः ।
तदेव स्यादतिहृते आभावे षष्ठक स्मृतम् ॥
पञ्चविंशद्विकारे तु प्रस्तावे द्वयमेव हि ।
आहत्य नवका प्रोक्तासप्ततिस्याच्छतात्परम् ॥
उच्चामहि पुनारवजये प्रत्वौशनन्तथा ।
उच्चातेजातमण्डाद्या आइभावस्ते निदर्शनम् ॥
पुनानस्सोम देवो यौधाजये प्राकृते तथा ।
सौभराभीवर्तजयानां वृद्धन्तुरीयमक्षरम् ॥

पुनानस्सोमधारया सोशब्दश्च निदर्शनम् ।
यत्र स्तोम इकारान्तो गतिसंज्ञो गतोपि सः ॥
कथ्यते तत्र दृष्टान्तो होल प्रभृति हाल च ।
गतागतौ तु द्वौ सत्सु हाइहो इतीच निदर्शनम् ॥
द्विविधा गतिरिगतिरुगतिश्चेति मात्रालक्षणवचनात् ।
तर्जनीतस्समुत्क्षिप्त उद्घातः परिकीर्तितः ॥
तर्जन्याधः पतन्युच्चात्सन्निघात इतीरितः ।
तयोर्निदर्शनं प्रोक्तमामहीयवसामनि ॥
उद्घातस्येवरुणावरिवोविन्निघातकम् ।
पदगीतं विसर्गान्तन्तमाः प्रोक्तन्निदर्शनम् ॥
ओकारान्तं संधिगीतम्मदो इति निदर्शनम् ।
पार्थवाराहवासिष्ठप्रकापा शब्दरत्वरम् ॥
वृद्धमृवर्णमाभावघ्नन्तः कृष्णामपत्वचम् ।
एदोदाभ्यामन्तःसंस्थः यस्वरो लोपमाप्नुयात् ॥
प्रश्लेषः कथितस्सोत्र ह्वसेवोग्नये यथा ।
न लुप्यते स्वरो यत्र विशेषस्तत्र कीर्तितः ॥
निदर्शनद्वय प्रोक्तमेतदेव रथन्तरे ।
तत्संकृष्टं समुद्दिष्टं व्यञ्जनैर्यवयोर्युतिः ॥
भुज्याददे स्वायुधश्च निदर्शनमिति द्वयोः ।
असंयुतं विकृष्टं हि भूमियाचसुवायुधाः ॥
पूर्वांग तद्भवेत्पूर्वं पदे संयुक्तमक्षरम् ।
परांगं तद्विजानीयाद् दृश्यते यत्परे पदे ॥
पुनानस्सोमधारयापोवसावान्निदर्शनम् ।
पूर्वांगस्य परांगस्य बयाहोवांसि कीर्तितः ॥
अतिहृतं बर्हिषि ततुराणाश्च पिशंगकम् ।
वृद्धमन्तपदे तालव्यमा भवति दीधिमः ॥
पदस्य पुनावृत्तिर्विकल्पःपरिकीर्तितम् ।

ऊहे निधनकामे च मदश्शब्दो निदर्शनम् ॥
अथोहगीतिः प्रस्तावभक्तिष्षोडश तु स्मृताः ।
आइभावादिभावानां सामतन्त्रेपि विस्तृतम् ॥
वन्दे वररुचिन्नित्यमूहाब्धेः पारदृश्वनम् ।
पोतो विनिर्मितो येन फुल्लसूत्रशतैरलम् ॥
आदाय फुल्लं ह्यपत्रादसूत्राण्याआदिभावेषु करोति पोतम् ।
इदं फुल्लस्य सूत्रस्य बृहद् भाष्यं हि यत्कृतम् ॥
नानाभाष्याख्यया रामकृष्णदीक्षितसूरिभिः ।
सामतन्त्रस्य यद्भाष्यमयमेवैव चिन्तितम् ॥

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चतुर्दशावगृह्यस्य सूत्राण्यादिपदैरिदम् ।
लक्षणन्तु प्रवक्ष्येहमथावगृह्यतीति च ॥
हितवाक्ये त्रिंशदेव खण्डा आहुर्मनीषिणः ।
धर्मोपप्रकृतौ विद्धि सुचित्तो स्तोभ एव च ॥
उत्तरस्यामृचि प्रोक्तो वेदो धर्म इतीरितम् ।
अनुक्तं सर्वमेतेषु पौरुषेणैव या कृता ॥

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अथ स्तोभानुसहारे चत्वारिंशच्च पाद्यकम् ।
आद्यन्तदर्शनस्तोभस्तत्रादौ तु प्रपठ्यते ॥

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मात्राणां लक्षणं प्रोक्तं खण्डास्त्रिभिरुदाहृतम् ।
फुल्लकारेण यत् प्रोक्तं तदुत्कृष्टं श्रुतौ विधिः ॥
आर्चिके लक्षणे प्रोक्तं श्लोकानान्तु त्रयोदश ।
उदात्तश्चानुदात्तश्च आदितक्रमशस्फुटम् ॥
फुल्लस्य लक्षणे श्लोकाश्चतुस्त्रिंशदुदीरिताः ।
अथ पञ्चविधाष्टौ तु लक्षणारंभ इष्यते ॥
पाणिन्युक्तौ तु शिक्षाया षष्टिश्लोकादाहृतम् ।
अथ शिक्षां प्रवक्ष्यामि सूत्रारंभणमुच्यते ॥

कर्तृत्वमपि शिक्षाणां नामलिंगाच्च दृश्यते ।
इदं शिक्षस्ययं भाष्यं पिङ्गलाचार्यचिन्तितम् ॥
प्रपाठकौ द्वौ शिक्षायां नारदस्य तु शैक्षकम् ।
खण्डाश्च षोडष प्रोक्ता अष्टावष्टौ प्रपाठयोः ॥
श्लोकेन पञ्चत्रिंशेन समद्विशतसंख्यकम् ।
अथातःस्वरशास्त्राणां यवकारं समं विदुः ॥
भट्टशोभाकरेणोक्तमिदं ग्रन्थस्य विवृतम् ।
गौतमी शिक्षया प्रोक्तौ पाठकद्वयमेव तु ॥
खण्डाश्च षोडश प्राहुर्मुनयस्सामचिन्तकाः ।
प्रपाठके तु प्रथमे खण्डास्तु वसुसंज्ञकाः ॥
द्वितीये नागसंख्यास्तु मुनीनाम्मतमीरितम् ।
त्रयस्त्रिंशद्व्यञ्जनानि अस्योदन्तु द्वितीयके ॥
खण्डास्तु लोमशिक्षायामष्टावाहुर्द्विजोत्तमाः ।
श्लोकानामष्टसप्तत्या पूर्णमाहुर्मुनीश्वराः ॥
लोमशिन्यां प्रवक्ष्यामीत्यादिश्लोकवाचकम् ।
रावणेन प्रणीतन्तु वेणामलक्षणं बुधाः ॥
त्रयः प्रपाठकाः खण्डा रावणा यत् प्रकीर्तिताः ।
प्रपाठके तु प्रथमे षोडशीतिरुदाहृताः ॥
द्वितीयेथ वनं प्रोक्तं तृतीये मुनिभिःस्मृतम् ।
अग्ने यो प्रथमे विद्वन् आमनवौ द्वितीयके ॥
रथन्तरं स्वासुदिगिदौदुदौ पेढज एवतु ।
इत्येते सप्तदश तु लक्षणानि विदुर्बुधाः ॥
अध्यायास्तु त्रयः प्रोक्ता गौतमप्रोक्तधर्मके ।
नवविंशतिखण्डास्तु प्रथमे नवकं स्मृतम् ॥
द्वितीये च तृतीये च दशखण्डास्समीरिताः ।
वेदो धर्मस्तु तत्रादि द्विजातीनां द्वितीयके ॥
चतुष्षष्टिस्तृतीये तु समाप्तं धर्मशासनम् ।
कृतामिताक्षितीचाख्यो हरदत्तेन विस्तृतम् ॥

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